

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JANUARY 9, 1902.

VOL. IV, NO. 9.

Capt. Richmond P. Hobson, of Merri-  
mae fame, spent last Sunday in New Or-  
leans. In the afternoon he  
**The Church** addressed the Y. M. C. A.  
**Pennant.** on "The Age of Science and  
its Relation to Mankind."

He thinks the more we know about  
"science," the more we will adore the au-  
thor of all science—God. In his judgment,  
the world is on the up-grade, the religion  
of the Lord Jesus Christ being the grand  
source of power.

"It would be a gratifying sight," said  
the gallant young sea captain, "for land-  
men to see a fleet of United States ships  
every Sunday morning at 10:30 o'clock  
when the bell forward begins to ring softly  
and slowly, calling the crew to worship."  
"The flag from each staff comes slowly  
down and another goes up"—"the Red  
Cross flag, called in the navy 'the church  
pennant.'" "When it reaches the top of  
the flagstaff, the ensign is raised until it  
reaches a point immediately under it, and  
there it stops." "The Stars and Stripes,  
never lowered to any other flag, is lowered  
every Sunday morning to the 'church pen-  
nant,' on board every American man-of-  
war at 10:30."

Let this "church pennant" float from the  
roof-tree of every house in this Republic,  
over hut and palace alike; let the sublime  
truth it symbolizes be dominant in all our  
lives, and all will be well.

The special session of the legislature met  
Tuesday, the 7th inst., at high noon, with  
a very full attendance, the  
**The** only county not represented  
**Legislature.** being Lowndes. The gov-  
ernor's Biennial Message is  
quite a long document and fairly pulsates  
with a hopeful spirit and outlook. It  
shows our State to be in a prosperous con-  
dition, and breathes a spirit of healthful  
optimism. It recites that all expenses in  
the erection of the new State House have  
been met out of the common fund, and that  
not a dollar of the \$3,000,000 of bonds  
authorized two years ago has been issued.  
And that after meeting all expenses there  
are in the treasury now \$550,000.

The governor recommends the establish-  
ment of a "Soldiers' Home," and points  
out that "Beauvoir," the old home of Jeffer-  
son Davis, could be purchased at a figure  
below the actual value of the property,  
and suggests that it would be a fitting  
thing for the veterans to spend the little  
balance of their lives on this historic  
ground. The city is considerably crowded,  
there being present, in addition to the two  
hundred members of the House and Senate,  
at least two hundred visitors, besides the  
ordinary visitors to the Capital.

The governor also believes that the legis-

lature should be vested with the power to  
require the counties to levy a tax to be  
used in extending the period of the free  
school term. This is a sound policy, no  
doubt.

A good preacher went to hear another  
good preacher preach; and when he went  
back to his study and un-  
**A Fine Picture.** dertook to define to himself  
the excellencies of the man  
and his sermon, this is what he wrote:

"Intellectual and spiritual qualities are  
in fine balance. He is markedly devout,  
with common sense intact, and a pink in  
his button-hole. The Bible is the book of  
his delight. He has psychological insight,  
the ability and taste for philosophical  
analysis, and, along with this double sub-  
tlety, a rare knack for popular statement.  
He finds the heart of a subject and makes  
it beat at the center of all he has to say at  
that particular time. He selects the mini-  
mum statement that will bear the weight  
of the whole load, imbeds it in your think-  
ing so it will stay there, a vital, strong,  
carrying piece of mental structure. He is  
clean-cut, strong by what he leaves out.  
He sketches with swift strokes. He has a  
native instinct for pause and distinct rei-  
teration. He has poetic touch; he captures  
that part of you which loves mother and  
home. His vivid pictures stare you in the  
face as you elbow your way out with the  
throng. You say to your friends: 'He is a  
marvel of a preacher.' You say to your-  
self: 'I have been in the hands of a man of  
God.'"

We commend the picture here drawn to  
all those who preach. The man who drew  
this pen-picture of his friend, also gave us  
equally as good a one of himself. Good  
preaching makes good hearing; and good  
hearing helps mightily to make good  
preaching. Let the preacher do his best;  
then let the hearer do his best, and the re-  
sults will be glorious every time.

No man can by any known method esti-  
mate the worth of this time-honored insti-  
tution. It has been here  
**Our College.** dispensing its blessings long-  
er than the active workers  
now on the field can remember. A few  
battle-scarred veterans scattered at long  
intervals about over the State remember  
the struggles of the Baptists in *ante bellum*  
days in their efforts to firmly plant this in-  
stitution. It is a heritage to us from our  
fathers, and because of this fact, we fear,  
many do not possess that deep interest in  
it that it deserves. Its blessings are so  
common, so constant and so far reaching,  
that many accept them as a matter of  
course, and do not put forth the needed ef-

fort for the perpetuity and enlargement of  
our educational facilities.

The special effort now on for the aug-  
mentation of the endowment fund should  
receive the most earnest attention of Mis-  
sissippi Baptists. To be plain, we feel im-  
pelled to say that the situation is grave.  
In the first place, the time remaining in  
which to raise the balance of the \$45,000  
is short—very short—only a little over five  
months. It is true over half the amount  
has already been secured; but it is also true  
that many more than half of the largest  
givers, both as to individuals and churches,  
have been heard from, leaving no inconsider-  
able balance to be raised in comparative-  
ly small amounts. Then there is the dan-  
ger confronting us that always accompa-  
nies partial success. When good progress  
has been made, many real friends allow  
themselves betrayed into an assurance  
which amounts to indifference and inactiv-  
ity. The movement is going to succeed,  
but not by itself. There must be no let-up  
in interest and effort until the landing is  
made, and our feet rest on *terra firma*.

While most of the largest givers have  
been heard from, yet there are hundreds of  
churches and thousands of individuals who  
have not yet made their contributions to  
this most important movement. Let every  
one of these be planning to do full duty,  
even from twenty-five cents on up to \$1.00,  
\$5.00, \$10.00, until the last dollar shall be  
in sight. One danger now lies in the fact  
that many thousands of these small givers  
will settle down into the notion that those  
more able ought and will make up the  
requisite amount, and that what they  
could give would be so small that it would  
hardly be necessary for them to give at all.  
They would be willing to give their mites,  
but feel that they would be so small as not  
to perceptibly swell the aggregate.

Let everyone study the question, and do  
his or her full duty, and next July the first  
will be a day of great rejoicing in the  
camps of Israel in Mississippi.

Do not wait for Dr. Lowrey to see you,  
for, though he is well-nigh ubiquitous, he  
cannot possibly see one out of a hundred  
who ought to give something in this great  
cause. Write him about the matter, and if  
you are now ready with the cash, send it  
right along to Dr. W. T. Lowrey, Clinton,  
Miss.

Now, will not all our pastors thoroughly  
acquaint their flocks with this important  
undertaking, and urge them to do what  
they can in raising the \$45,000?

Mr. Rockefeller, through the Educational  
Society, will give \$1.00 to every \$3.00  
contributed by Mississippi Baptists up to  
\$60,000. So every three dollars you give  
makes four for the college. Thirty-three  
and one-third per cent is good profit.



# THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

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## Ministerial Education.

While Baptist people have always been patrons of learning, and their preachers as well educated as any that have gone forth to teach the people, they have not and never will insist on an educational qualification for the ministry. Every man who feels himself called of God to preach, ought to preach, if he can get anybody to hear him; and if he can't get anybody to hear him it is pretty good evidence that he has not been called of God to the ministerial office. Preaching is teaching, or should be, and the man who is not "apt to teach" having been taught himself, will not make much headway teaching others. As in the past much more so in the future, our preachers will need all the education they can possibly get. We have had some great and mighty preachers, who never saw a college, that could lay it across most of us in our day when it came to preaching acceptably to the people; but none deplored their lack of college education more than these great men of God themselves. If they had lived in our day, and had our opportunities, what men of God they would have been!

It was largely through their good sense that we ever came to have a ministry so well educated as we have today. We are not very ancient ourselves, yet we have heard the old preachers in the associations, urging young men who were just starting in the ministry, to go to school all they could, buy books and papers and learn all they could about men and things. Churches away out in the country, far from the educational centers, have contributed to the sending of many a poor preacher boy through school and cheerfully too, when at the same time they knew that so soon as he had finished with his schooling, he would be in demand elsewhere, and would not be heard in his old home community, only on an occasional visit to the "old folks at home." But they did not let this fact interfere with their helping in the work that has proved such a blessing to the world.

## THE BAPTIST.

Jan. 9,

We know today many distinguished Mississippians at home and abroad, who now serve as college presidents, professors, secretaries of mission boards, pastors of large and influential churches, and missionaries of the cross of Christ in the regions beyond, who, in their college days, received gracious help at the hands of brethren who never expected to sit under their ministry, no, not for a day. We have something invested in many of these ourselves; and, although we may never amount to very much in this world, it gives us great pleasure to see those, whom, in the good providence of God, in a small way, we helped to make, doing such great things for the redemption of a lost world.

Some denominations are bemoaning a great decline in the number of ministerial students now preparing for the ministry. Not so with the Baptists. The Lord thus far has given them to us in great numbers every year. Here in our own State not to count those that have gone out to school into other States, and to other schools in our own State, we have had on an average of about thirty students for the ministry in Mississippi College, every year, for many years. We have about thirty at the college now; and president Lowrey writes that they are in great need of funds to assist them along with the absolute necessities of college life. Some of them preach every Sunday in the year, and sometimes Saturday before, in order to make tongue and buckle meet, carrying on their studies all the time. Others, many others, have not had much experience, and go out only as an occasional supply.

Now, from the very nature of things, no man can preach every Sunday and put in a full hand at it and go to school and put in a full hand at that. If he keeps up his work all around, it will be at the expense of his health—it will break him down physically. What we need to do is not to make a "flowery bed of ease" for the young preachers; but to help them enough to keep them at their best physically, mentally and spiritually. A man can't work much when he is hungry, nor can he do his best when he is disturbed over much as to where and how he will get money enough to keep soul and body together.

Let's not wait until the end of the year to take our collections for everything—rather begin now at the first of the year with a large, cheerful contribution to help pay the way of poor, needy ministerial students, who are not able to help themselves, and stay in school. Pray over the matter, preach about it, talk about it, and then give to it and then don't fail to send it to Clinton the very next day.

## Constitutional Prohibition.

To a man who believes in prohibition at all, according to our way of thinking, there cannot be the slightest objection to our having a State prohibitory law. Nor can there be any objection to the governor's making it a matter of special message, or inserting it in his general message if he so elects. If we were governor of the State of Mississippi and believed in prohibition,

as we do, we would be sure to put it into our message to the legislature, whether there was anybody else in the world who believed in it or not. If we were a member of the legislature, and believed in prohibition, as we do, we would introduce a prohibition bill, the first time we got the floor, and would push it along with all the wisdom we could command. It is a good thing and we ought to have it.

It is all bosh about "prohibition not prohibiting." It has prohibited in Jackson, whenever the mayor and police wanted it to—witness the despair and grief that came upon the illicit dealers that were in the tiger business a few weeks ago in Jackson. Read in another column the strong statement from the Clarion Ledger last week. If we were the mayor of a town, or marshal or policeman, or constable, or sheriff, and could not make the prohibition law as prohibitory of the sale of liquors, as the law against stealing and murder are made prohibitory of those crimes, we would resign and go home, put on a petticoat and go to bed, never more to be seen in the society of brave men and fair women. Wherever blind tigers are allowed to flourish it is that the law against open saloons may be brought into disrepute and repealed. Whenever you hear a man say that he had rather have open saloons than blind tigers, look and see what kind of a nose he has on his face, and nine out of ten times, he is a common drinker and gambler. Where a tiger sells a bottle now, a saloon would sell a barrel or more. Where one man is drunk now, with saloons, ladies could not go out on the streets on Saturday afternoon, nor go shopping on Christmas eve. Nor could our children engage in their out of door sports with fire crackers, rockets and Roman candles at nights. The Nashville American, by no means a prohibition paper, says that drunken men so took the streets of Nashville, Christmas, that those who wanted to do late shopping and sport with fire works were run over and crowded out and driven from the streets. If saloons are not bad things, why are they to be closed on election days, and on occasions of riot?

Dr. Henson, the world renowned pastor of the great first Baptist Church of Chicago, had a member of his church to move with her family of boys to Topeka, Kansas, where "they say" that "prohibition does not prohibit." On her return for a short visit to Chicago, Dr. Henson asked her: "Does prohibition prohibit in Topeka?" Looking upon her boys she said: "Dr. Henson, if you had a family of boys to bring up, and you left Chicago for Topeka, you would think you had struck a segment of the millennium!" Exactly so; and that is the truth everywhere, all opinions to the contrary notwithstanding.

If the legislature will just give us a prohibitory enactment, make some appropriations to our schools, and then go home, even if they do nothing more, it will be one of the best sessions of the legislature Mississippi ever had.

Deny us what you will, give us what you may, but do not fail to give us prohibition

1902.

of the sale of liquor, and give it now, two years from now will be too late to save some of our sons from drink.

## Notes and Comments.

In Pennsylvania, a new law forbids the marrying of first cousins. This is as it ought to be everywhere.

Dr. B. H. Carroll becomes a member of the faculty of Baylor University. What a team he and Newman will make for Baylor.

Dr. J. L. M. Curry has been chosen by president Roosevelt to represent this country at the "coming of age" service of Alphonso XIII, before the court Madrid, next May. He will do it all right, just as he does everything.

Rabbi Sylverman of Temple Immanuel, Cincinnati, says that, "the Zionist movement is neither feasible nor practicable," that nine tenths of the people oppose it; and that its only support is the "bombastic rhetoric" of its advocates.

It is claimed that the Lutherans are increasing faster in New York than any other religious body, the Catholics not accepted. This is due to the enrollment of many families who have not heretofore been identified with the church since they left Germany.

The Brick Church, Presbyterian, New York, asked Dr. Henry Van Dyke to supply for them at a salary of \$500 per month, until they could find a pastor. He accepts their invitation to preach but will not accept any pay—and yet, preachers will do anything for money, you know.

Dr. Henson baptized seven persons the last Sunday in the year which was his last service in Chicago before going to Brooklyn. At the Ministers' Conference the next day, Dr. Anderson, of the University of Chicago, paid him this high compliment: "You have always been on the right side of every question."

The richest church in America is the St. Bartholomew's Episcopal, New York, whose income last year was \$185,000, pew rents alone amounting to \$44,000. These figures exceed the famous Trinity, New York, by \$20,000. The rector, Rev. Dr. David M. Greer, has been elected bishop three times, and as many times declined.

In the State of New York things have taken a great tumble backward it seems.

In what they are pleased to call Greater New York, they are not only advocating open Sunday saloons, but, on January 1st, one of the strangest marriage laws in existence went into effect for the whole State. There is no license, no marriage ceremony, no anything save a willingness of the parties to live together as man and wife, a certificate of which must be filed with the authorities within six months after such union has taken place. This law will be all that designing men could ask for; and will work many a hardship, and bring many a heartache to womankind.

## THE BAPTIST.

A few years ago the slogan of the successful party in the presidential campaign was "confidence;" but, in his report to Congress, Mr. Secretary of the Treasury Gage got right down to business, and said that what the country needed now is more money. Quite right you are, Mr. Secretary, we are agreed on that.

The negro Baptist preachers of Boston invite their brethren of all denominations to unite with them in petitioning the President to use his good offices in getting negro boys allowed as cadets at West Point and Annapolis, and also the several State A. & M. Colleges. Mississippi has an A. & M. College at Rodney for negroes and a good one too.

The "Christmas entertainment" of the Immanuel Baptist Church, Chicago, lasted for three days and nights. "The building was decorated with 300 Christmas trees and hundreds of yards of festooning, besides the elaborate display of electric lights," and thousands of people, it is said, attended the "exercises." Why certainly; and, if they had had a "cock-fight," they could have boasted of ten thousand people at the "exercises."

Now comes the A. & M. College and asks the legislature for an appropriation of \$260,674.82. That is a mighty fine school at Starkville, and was never in better shape than now; but then there are others \*\*\* the University and the I. I. & C., for instance. But greater than all of these is the need of an increased appropriation to the free schools. If there is to be any retrenchment let it not begin at the door of the free schools!

Mrs. Shaw, the wife of the newly appointed Secretary of the Treasury, is a staunch prohibitionist, a tee-totler of the first waters. It has been the custom to serve five different kinds of wine at State dinners at the White House. During president Hayes' administration no wines were served at any time in the White House.

When it comes Mrs. Shaw's time to give a dinner it is to be hoped that no wines will be found on her table.

## Things I Have Noticed.

[FOR THE BAPTIST.]

First, I have noticed that ministers seem to have a disposition to magnify results in writing accounts of protracted meetings. And I have been astonished at my own ignorance, or something else, in connection with such matters. Frequently the account runs about thus: There were thirty conversions and twelve accessions to the church by baptism and three by letter." Well, I am so ignorant that I cannot know whether all those baptized were converted or not, and as to those converts who would not join the church, I don't know as well about them as the brethren who write seem to. Don't they need a little more converting? Does the Holy Spirit get tired and leave the work unfinished? If man did the work I could understand it, but an old man like myself was taught long ago that the Holy Spirit does not bungle His work.

That He does not begin a tower and not have wherewith to finish it. What becomes of those "converts," anyway? Are they held over and counted next protracted meeting again? There are a great many more questions about this matter which I am too ignorant to solve, while many of my brethren seem to know all about it. Where and how did they learn so much about it? Did they learn it at college? If so, that accounts for my not knowing it, as I never had an opportunity to go to any college. But then I never saw a hint anywhere that any college pretended to teach any such knowledge. The whole thing is wonderful to me.

Then I have noticed that there is a good deal of human nature in writers for the religious press. For instance, pretty often we see an article condemning the use of tobacco, which the writer does not use (and I am glad of it) but never a word against the use of coffee, which the writer does use (and I am sorry for it). I have been a somewhat close observer of the results of both habits for forty or more years and one is just about as useless and injurious as the other. Why make the difference? I do not object to our writers and editors issuing "counterblasts to tobacco" a la King James I. That is all right. Shoot as much as you please, but please load with truth and aim so you will hit the mark. But don't let the world think that you are very severe on the sin you do not practice and very silent about the sin you do practice, because you will not do the tobacco sinner much good in that way. R. L. N.

## Field Notes.

UTICA.

The paper man had the pleasure of spending a day or two recently among the saints in this charming little town. Here, Bro. Low has labored during the past two or three years, and judging from expressions of appreciation not alone by the Baptist brotherhood, but by the community at large, he has done a good work.

Low is a lovely brother, and deserves success.

Most heartily does the writer wish him success in his new field at Laurel. Bro. Cohron, the new pastor at Utica, is not personally known to this scribe. He has, however, had the pleasure of meeting his charming wife and he may be permitted to say that if she is not too much his "better half," he will do. His flock anxiously await his coming and will no doubt heartily cooperate with him in all his endeavors. THE BAPTIST has a good list of readers in this town and the number was considerably increased during the stay of the paper man.

It was the happy privilege of the interviewer to be entertained at the Mahan house, presided over by Mrs. Mahan, her sister and charming mother.

Neatness, comfort and genuine good cheer are characteristics of this house. The writer heartily commends the house as the place to find entertainment.

A charming people live here, and THE BAPTIST man wishes them richest blessing during the year 1902.

O. M. LUCAS



## Exposition of I Peter, 3:19.

REV. D. W. BOSDELL.

"For Christ hath also once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in the flesh but quickened in the Spirit; by whom He went and preached to the Spirits of men in prison; who sometime were disobedient, when once He long suffering of God waited in the days of Noah." Verses 18-20.

I have given the text and context that I could more surely arrive at the apostle's meaning in this particular passage.

This has been a dark passage and one quite difficult if not wholly impossible of arriving at a true interpretation. The greatest scholars have been the most unwilling to speak definitely. Those who have been willing to lead in its discussion have largely been those of theological bias. Careful study of great minds shows them to be inclined to different conclusions at different periods of their lives. There are some things about this Scripture of which we may know assuredly:

1. That Christ did the preaching. Of all interpretations I have yet to find one who denied that Christ was the preacher. Peter explicitly states this: "He went and preached to the Spirits of men in prison." There cannot justly be any question about who did the preaching.

2. Those to whom he preached—Scripture is too plain for any one to doubt about this. He agreed as to whom he preached. Peter plainly says: "Who sometimes were disobedient, when once the long suffering of God waited in the days of Noah." That Christ did the preaching and that He preached to those who were disobedient while Noah was preparing the Ark, cannot with Scripture justly interpreted, be questioned. Now, when did he preach to them? There seems to be two answers that are furnished:

I. That Christ after His crucifixion and burial and prior to His resurrection, while in a disembodied state, descended into hades and there met the once disobedient Antediluvians and preached to them.

Ederheim (L & T of Jesus the Messiah vol. 2 p. 610) takes this position. Ederheim felt the special difficulty he would experience in sustaining such a position; so, he simply asserts it without arguing the question. Dr. J. R. Graves agrees with the above interpretation. He offers several arguments to sustain his position but all based upon his own interpretation, which I cannot admit as being a natural rendering of the original. The absurdity of the conclusion is clearly shown by observing the possible purpose he could have had in preaching to those who were disobedient in the days of Noah:

1st. Certainly it could not have been preaching Repentance and Faith. These are exercised while in this world. He teaches us "in the place where the tree fall eth there it shall lie." "He that is unjust let him be unjust still." To have taught the possibility of exercising Faith beyond death would have contradicted what he had taught while here and is sustained by His Word.

2nd. It certainly was not the Gospel.

This would have meant partiality. There are many scholars of today who argue to this conclusion, basing these arguments upon the supposition that all who hear not the gospel in this world will hear it in the next. This could not possibly apply to the subject under consideration, inasmuch as they could not possibly have been disobedient save in their refusing the Word as preached by Noah. These people had heard preaching under the influences of which they had demonstrated their disobedience. Christ could have had no purpose in going to these Spirits at this time; He, in His life on earth did nothing without a purpose; therefore, we concluded that it was not at this time that the preaching was done.

II. Peter was here referring to His activity while in the Spirit before His incarnation. This is the view held by many and seems to me the proper interpretation of the passage.

Dr. Purvis late of Princeton Theological Seminary, takes this position—(Apostolic Age—p. 282). This accords most perfectly with what we know of His work in the Old Testament. For instance, his appearance to Noah in giving directions as to the building of the Ark (Gen. 6, 1-22). His visit to the doomed cities of Sodom and Gomorrah (Gen. 18:23-33); his appearance to Hagar in the Wilderness (Gen. 16:7); his leading Israel through the Wilderness (Ex. 19); His preaching through prophets (Jonah 32). All this substantially supports his incarnate activity and explains the Apostle's mind as referring to His preaching through Noah.

Meridian, Miss.

## Witnessing for Christ.

The value of testimony depends largely on the character of the witness, and the nature of the case. A witness is first examined as to his mental and moral qualifications, and then his testimony is received and weighed according to his fitness to testify in the case. His testimony must be the facts of his own personal knowledge, free from prejudice and malice. In order to be a witness one must be able to tell what he knows and according to the demands of the case. Statements made when out of court and not under oath are not binding on the speaker.

The Bible abounds in many very remarkable instances of men being severely tried, and of them enduring hardships for the truth's sake. The apostles suffered much for their belief, and all except John died for it in the end. He is said to have been put into boiling oil, and was certainly banished to Patmos; but there heaven came to earth and he beheld its beauty and glory. This faithfulness is unquestionable evidence of their sincerity, and they were not men likely to be deluded.

They surely bore themselves as ambassadors of a king (Acts 5:17-42) when called before the Sanhedrin for preaching. Peter, who was usually their spokesman, was as courageous as a lion, as pointed as an arrow, as severe as a scourge, as calm as a summer evening and as confident as

a nestling babe. His cause gave him confidence and his courage supplied eloquence—"We ought to obey God rather than men."—This is the basis of all their actions.

They are before the Supreme Court of the Jews, the same men who put Jesus to death, but what is that to them when they are ambassadors from the God of the Universe. Spectators must have held their breath in silence, councillors must have trembled with rage as Peter defiantly said: "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Surely whispers of madness must have escaped the lips of the less hardened judges, while the fire of rage flashed from the eyes of the others.

God hath exalted him to be a Prince. He is a member of the royalty of heaven, the conqueror of death, the robber of the tomb and champion over every foe. He is the Savior who alone can give repentance and forgiveness of sins to Israel. Only a short time gone this same body of men shouted "let his blood be on us, and on our children," but when they are reminded of their words they turn with rage and seek the lives of the apostles.

When others would have destroyed them Gamaliel was, in the nick of time to cleanse the Sanhedrin from blood, and to save the apostles from death. He advises caution and prudence, but a blood-stained, conscience-stricken court could not let such audacity go unpunished, so they beat them, and as if to add folly to idiocy they again commanded them to stop preaching.

While the Sanhedrin burned with rage, the apostles bore their stripes as marks of honor. They rejoiced that they were counted worthy to have such honor. Is it wonderful that when the dark, dark hour of adversity brings the sneers of a reviling populace upon them they can rejoice to bear stripes for Him whose stripes heal all their infirmities?

We who are saved by His blood are as truly Christ's witnesses as were the apostles, and the Holy Ghost is as surely with us in our obedience as he was with them. Surely when we contemplate all he bore for us, and who He is we will count it all joy to endure according to His will. Men covet dignified positions, pay great prices, endure much privation to be exalted among their fellows. But how all the dignity of this world of sorrows pales before the great truth—"we are His witnesses."

Then there is honor, that priceless gem of character. We are sent by Him who could cause the very heavens to proclaim him a Prince and Savior of men; each star would gladly send on its beams the radiance of his love; the angels covet no greater service; the very stones of earth could be made to speak His praise, but no! He died that we might live and in company with the Spirit we shall, and we alone, while all else remains silent, tell of redeeming love. No greater privilege ever came to man, rich in blessings glorious in rewards and wondrous in results!

Where and to whom are we to witness? First of all at home. The light that reaches furthest into the darkness shines

brightest around the lamp. We should covet the best gifts. A man whose testimony is not felt at home will scarcely be of much power away from home. The world is our commonwealth, and each benighted heart our court room. He who is our Witness and Redeemer at the courts of eternal day lovingly commands us to fill the world with His message of love, hope and peace.

The evidence a witness has is of great importance, and our value as witnesses depends on what we can testify. What we know of Jesus is to be proclaimed as freely and gently as the morning breeze kisses the maiden's cheek in June. Souls sick with sin are anxious to be cured. Convince them that Jesus can give tranquility to the troubled breast, ease the aching heart and rest to the weary soul. Proclaim Jesus as the hope of glory to every sinner's soul, and point to him as the Rose of Sharon and the Lily of the Valley. Tell what he has done for you, and what he wants to do for all.

How we can best do this has been the subject of many a discussion. In Christ's own way, of course, but what is that? The apostles would have been totally unable to get the ear of the populace and no angel would have led them from prison, if they had only been loyal to Jesus in the forum but in the privacy of the home, in the busy marts of trade, before a tribunal of death or in dungeons dark, they speak the Nazarene's praise. Consistency is a gem whose beauty will dazzle earth's most radiant diadem.

Send missionaries. Christ never intended that all His disciples should go out as messengers of peace to all nations, but He did surely mean that His emancipation proclamation should be heard in earth's remotest bounds. Christ wants a message to go, not men. Stone jars are made to hold honey. We are only vessels to bear the message of redeeming love; it is the blood that cleanses and not the messenger. We should hail this plan as our chief joy, greatest delight and most exalted privilege. It makes us partners in the redemption of men. The Holy Spirit calls the missionary, we feed and clothe him, supply his every temporal want and bear him up on our prayers to God. In this way we (the redeemed) can witness for Christ in every clime.

Once a few soldiers with their chief, were crossing a turbulent stream. The oarsmen became frightened and desired to return to their starting point. Their chief said: "Fear nothing, go on, Caesar is on board." They redoubled their energies, forgot their fears, and crossed in safety. If they had nothing to fear because Caesar was on board we have ten thousand times less for Jesus has said, "Go \* \* \* and, lo, I am with you always, even unto the end of the world." "Fear thou not; for I am with thee: be not dismayed; for I am thy God; I will strengthen thee; I will keep thee, yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10).

Grenada, Miss.

W. JAS. ROBINSON.

## Scriptural Authority.

The claims for and denials of Scriptural authority for practices in the churches would be amusing, if not serious. It is quite possible that they are based upon a strained interpretation of the "great commission"—the Redeemer's last command. All deductions leaving out the "go," must, of necessity, be erroneous, and so of the "teach," also—not to mention the "baptizing."

There are preachers who practically ignore the first, by confining their work to the pulpit. For this restriction there is no Scriptural authority; neither in word nor example. In Apostolic days Christianity was not a stationary religion, depending upon invitations to come and hear the Gospel. There were no special houses of worship, like the synagogues, much less imitations of temples.

Peter was inclined to press Judaism; hence Rome, in claiming succession from him, was ready to further compromise, by borrowing from heathenism. Paul contended sharply with him, urging in justification that "he was to be blamed." Slight departures from the "whatsoevers" enjoined by the Savior opened the way for greater, and Protestants failed to discard all the assumptions of what they held to be the "mother church"—with prayerful search for Scriptural authority.

It should not be a matter of wonder if Baptists have absorbed some heresies, and at the same time overlooked a possibly true doctrine. The Apostle James appears to have been the first "bishop," and with the brethren was building up a great metropolitan church. God seems not to have favored it, for He allowed persecution to "scatter these brethren abroad"—then began the regular missionary work. Jerusalem was not the main church "sending forth laborers."

Baptists recognize a Divine call to the ministry, and the diversity of gifts—the latter extending to the laity. The churches call their pastors, according to their wants—some for a definite and others for an indefinite period. On this point, the Scriptures are silent, far from indicating the latter course, being inconsistent with the "go" of the Gospel. A stand-still policy is now even rejected by the commercial world; illustrating the prophecy, "Many shall run to and fro, and knowledge shall increase."

But the second point is the "teaching." The Scriptural authority for confining all teaching to the pulpit, does not exist, even by implication. No explicit instructions are given, simply, blessed are they that "do His commandments." This is certainly obeyed by honest Sunday School work; so these institutions are not unscriptural. Nor are any other organizations having for their object the advancement of Christ's kingdom in the salvation of souls.

House to house visitation surely has Scriptural authority. The "seventy" were sent forth by the Master, and the disciples "broke bread" from house to house. This latter was not what is called "communion," but rather for instruction and "the perfecting of the saints." Pastors in shep-

herding their flocks needed to know the sheep and lead them in and out "to find pasture." Calling them up once or twice a month or a week to be fed, is an innovation.

Timothy was taught, and Paul commended the fact. There may have been other pupils in this home Bible school. With that beginning and the subsequent training of the Apostle, he was prepared to be "a good minister of Jesus Christ." As such he understood the Savior's last command, and the act and object lesson of baptism, with the correct observance of the memorial service of the Lord's Supper. It is not necessary to say to Baptists that baptism is always an immersion, and the supper not a saving ordinance.

L. A. DUNCAN.

## Field Notes.

## Florence.

Two days spent in this busy little burg last week resulted in an enlarged list of readers of THE BAPTIST. A general renewal and ten new names was the reward of the visit. Good for Florence. A good people led by a noble pastor, assisted by a true help meet in the person of his good wife, it could not be otherwise. THE BAPTIST man was most graciously entertained in the home of the pastor. Bro. O'Brian is the possessor of a nice buggy and horse, and the pastor and horse and buggy were placed at the disposal of the writer. This good brother thought he was serving the cause by aiding the paper man in securing subscribers to our State paper. This is no doubt the correct view. Every Baptist who reads his State paper, will more cheerfully co-operate with his pastor in all his endeavors to advance the cause. This writer wishes to express his appreciation of the pastors' efforts in extending the circulation of THE BAPTIST.

Their earnest words spoken from the pulpit, and then, their efforts, by introducing the visitor and urging their people to take the paper are invaluable helps to the paper man.

The church at Florence is rapidly forging to the front. Contributions to all the objects fostered by our people have greatly increased during the past year, and the pastor and people were happy, because the new year begins with all obligations met.

May rich blessings attend this good people during the year 1902.

O. M. LUCAS.

## Verbum.

In the beginning of the New Year I wish to congratulate you on the manifest improvement of THE BAPTIST. Keep it clean and sweet and go on to still better things. Don't let any tobacco-user have a word to say in it; he'll make you smoke, if you do.

Yours for 1902,

JOHN L. JOHNSON.

Dr. Eaton will conduct a party to and through the West Indies in February, to be gone three weeks.



## Which is the Other.

BY JOHN THOMPSON.

## GREEK CATHOLIC CHURCH.

"Holy baptism is the appointed sacrament of salvation, by which all past sins are washed away, and without which there is no promise of salvation."

Chrysostom: "In baptism, or the spiritual circumcision, there is no trouble to be undergone; but to throw off the load of sin, and receive pardon for all foregoing offenses."

## LATIN CATHOLIC CHURCH.

"The baptism of the church is given for the remission of sins."

"If there was nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless."

"The body of Christ is his true church, into which no one can enter, except by baptism; by which Sacrament the sinner is regenerated, and receives remission of all sins that are past; and it is therefore called the Sacrament of salvation. If infants need not regeneration, baptism would be a needless grace, and an unmeaning ceremony to them."

## PROTESTANT.

Luther: "This is not done by changing of a garment, or by any law of works, but by a new birth, and by the renewing of the inward man, which is done in baptism, as Paul saith: 'All ye that are baptized have put on Christ.' Also according to Titus 3:5: For, besides that, they who are baptized are regenerated, and renewed by the Holy Spirit, to a heavenly righteousness, and to eternal life, there riseth in them also a new light and a new frame; there riseth in them new and holy affections, as the fear of God, true faith, and assured hope, etc., there beginneth in them also a new will, and this is to put on Christ truly, and according to the gospel."

"Baptism is not mere water only, but water put into God's command, and united with God's Word. It effects the forgiveness of sins, redeems from death and the devil, and gives eternal salvation to all who believe it, as the Word and promise of God show. . . . The water, indeed, does not do this, but the Word of God that is with and by means of the water, and the faith which trusts that Word of God in the water. For without the Word of God the water is mere water, and no baptism; but, with the Word of God, baptism is a gracious water of life, and a bath of the new birth in the Holy Ghost."

Luther's Church at Wittenburg: "We believe and confess that baptism is that sea into the bottom whereof, as the Apostle saith, God doth cast all our sins."

Confession of Saxony: "I baptize thee; that is, I do witness, that, by this dipping, thy sins be washed away, and that thou art now received of the true God."

Confession of Bohemia: "We believe that whatsoever by baptism is in the outward ceremony signified and witnessed, all that doth the Lord God perform inwardly;

that is, he washeth away sin, begetteth a new man again, and bestoweth salvation upon him. For the bestowing of these excellent fruits was holy baptism given and granted to the church."

Helvetia: "To be baptized into the name of Christ, is to be enrolled, entered and received into covenant and family, and so into the inheritance of the sons of God; to be purged also from the filthiness of sins, and to be endued with the manifold grace of God for to lead a new and innocent life."

Confession of Suevland: "As touching baptism, we confess that it is the font of regeneration, washeth away sins, and saveth us."

## PRESBYTERIAN CONFESSION OF FAITH:

"Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party to be baptized into the visible church, but also to be unto him a sign and seal of the Covenant of Grace,—of his engrafting into Christ,—of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ to walk in newness of life."

## EPISCOPAL CHURCH OF ENGLAND:

Question: "Who gave you this name?"

Answer: "My sponsors in baptism, wherein I was made an heir of God, a member of Christ, and an inheritor of the kingdom of heaven."

Mr. Melville says: "We believe it to be specially and through the Sacrament of baptism that the Holy Ghost acts in renovating the nature which became corrupt through the apostasy. We really think that by no fair, by no straightforward dealing, man can get rid of the conclusion that the church holds what is called 'baptismal regeneration.' You may dislike the doctrine, you may wish it expunged from the prayer book, but so long as I subscribe to that prayer book, and so long as I officiate according to the form of that prayer book, I do not see how I can be commonly honest, and yet deny that every baptized person is on that account regenerate."

## METHODIST DISCIPLINE.

"Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh; and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Savior Christ saith none shall enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost. I beseech you to call upon God the Father, through our Lord Jesus Christ, that, of his bounteous goodness, he will grant unto these persons that which by nature they cannot have; that they may be baptized with water and the Holy Ghost, and received into Christ's Holy Church, and be made lively members of the same."

"O merciful God, grant that the old Adam in these persons may be so buried that the new man may be raised up in them. Regard, we beseech thee, the supplication of this congregation, and grant that these persons now to be baptized may receive

the fullness of thy grace, and ever remain in the number of thy faithful and elect children."

Mr. Wesley: "It is certain that our church supposes that all who are baptized in infancy are, at the same time, born again; and it is allowed that the whole office for baptism of infants proceeds upon this supposition" Sermon XIV.

"By baptism we, who are by nature the children of wrath, are made the children of God; and this regeneration, which our church, in so many places ascribes to baptism is more than barely being omitted into the church, though commonly connected therewith; being grafted into the body of Christ's church, we are made the children of God by adoption and grace . . . . By water, then, as a means—the water of baptism—we are regenerated or born again; whence it is also called, by the apostle, the 'washing of regeneration.' If infants are guilty of original sin, then they are the proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this be washed away by baptism. Infants need to be washed from original sin; therefore they are proper subjects of baptism." Sermon XIV.

## CAMPBELLITE CREED.

"Immersion is the means divinely appointed for the actual enjoyment of this first and greatest blessing."—M. Harb.

"I affirm, then that the first institution in which we can meet with God is the institution of baptism."

"It is not our faith in God's promises of remission, but our going down into the water that obtains the remissions of sins."

"I assert that there is but one action ordained in the New Testament, to which God has promised or testified, that he will forgive our sins; this action is Christian immersion."

"No man has any proof that he is pardoned until he is baptized; and if men are conscious that their sins are forgiven, and that they are pardoned before they are immersed, I advise them not to go down into the water, for they have no need of it."

"Remission of sins cannot be enjoyed by any person before immersion."

"Before we are justified in Christ, live in Christ, and fall asleep in Christ, we must be introduced or immersed into Christ."

"Is it, or is it not, through faith in the blood of Christ that we receive the remission of our sins through the act of immersion? The value and efficacy of his sacrifice is the very document itself which constitutes the burthen of the testimony; belief of the testimony is what impelled us into the water. Knowing that the efficacy of the blood is to be communicated to our consciences, in the way which God has been pleased to appoint, we stagger not at the promise of God, but flee to the sacred ordinance, which brought the blood of Jesus in contact with our consciences. Without knowing and believing this, immersion is a blasted nut; the shell is there, but the kernel is wanting."—Campbell on Christian Baptism p. 621.

"In baptism we are in spirit, as well

Jan. 9,

1902.

as in person, buried with the Lord, wherein also we are raised with him."—Campbell Baptism p. 256.

## BAPTISTS:

"We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost: to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Savior, with its effect, in our death to sin and resurrection to a new life."

## A Monday Morning Sermon.

REV. J. B. LAWRENCE, IN THE COMMON WEALTH.

## The Influence of the Manger.

From clamoring many thronged cities and desolate, remote wastes; from lands under heaven which "are telling the glory of God" by brilliant sunlight or silent star-spangled darkness, humanity's eyes are turned to dreamy retrospect toward a little, quiet town in the ancient province of Judea. It was here, figuratively speaking, that more than nineteen hundred years ago occurred the greatest event in the chronicles of mankind, and the most wonderful miracle ever presented to the struggling, ignorance-clouded mind. Yet no event in history is better authenticated than the phenomenal birth and life of the Man of Galilee. His life is no myth. As we survey the highway of history we find the Christ worked into the warp and woof of human life, "lifting empires off their hinges and turning the stream of centuries out of its channel."

His life, passion, word and works supply the perfect ideals of power, sacrifice, beauty, love and obedience which constitute the subjects wrought by the Christian artists into the canvas, sculpture and temple. It was when filled with the spirit that Bazel, the artificer, put into his gold and silver the thoughts of God. Micheal Angelo, styled the painter of Christian sublimity, received inspiration from the same source. His heart had been touched by Christ before his brush made the ceiling of the Sistine chapel in the Vatican at Rome eloquent with his renowned "Sibyls and Prophets." "His Last Judgment" was the eruption of a God-filled soul inspired by Christ. And the lifting of a dome upon St. Peter's the materialization of his great thoughts of power in the frozen splendor and magnificence of architecture.

Dannecker, the German sculptor, after working for years upon heathen models, chiseling into form and beauty his "Bacchees," "Ceres" and "Cupid" at last was converted to Christianity and after working seven years on his masterpiece, "The Statue of Christ," said "When the soul has once had visions of Christ it would be a sacrilege to engage upon other ideals than those which his blessed spirit has inspired." Francis Millet saw the simple piety that filled the hearts of the humble villagers as they bent low their heads when the evening bells rang out from the gray old

church tower, and under the inspiration of the vision gave to the world the "Angelus," a picture that tells the story of hard toil and humble piety as volumes could not. Only the divine Christ could have inspired the thought and His hand directed the execution.

But what shall we say of the Man of Galilee's influence upon music. Take Christ out of music and it would be like extracting carbon from the diamond. It would be like taking color from the rainbow, the life from the body. Zundell said, "I never feel as near God as when seated at the keyboard of a great pipe organ with every stop thrown open liberating its choral thunders and rolling them up to heaven." Handel said that during the twenty-one days he was composing his "Oratorio of the Messiah" he seemed to see heaven opened and the angels ascending and descending. He was so entranced that he knew not whether he was in the body or out of it. Space forbids me to mention Haydn, Wagner, Mozart and their grand conceptions, inspired of the Christ life and expressions of his glory.

Nor has the Manger failed to influence literature. The child of Bethlehem has absolutely conquered the mind of the centuries. The great libraries in Europe and America are like mighty abbeys embalming His thoughts. Literature is enriched by investigations, research and ideas which he invoked.

Time would fail me to mention all the ways in which the Manger is influencing the world. Let me say in conclusion that we get our highest and divinest conception of humanity by the way of the cross. Nowhere else can we learn the truth of divine fatherhood and universal brotherhood. Truly "unto us a child is born who shall be called wonderful, counsellor, the mighty, God, the everlasting Father, the Prince of Peace."

Calm on the listening ear of night  
Comes heaven's melodious strains,  
When wild Judea stretches far  
Her silver mantled plains.

"Glory to God!" the sounding skies,  
Loud with their anthems ring;  
"Peace on the earth—good will to men  
From Heaven's Eternal King."

This day shall Christian tongues be mute,  
And Christian hearts be cold?  
O, catch the anthem that from heaven  
O'er Judah's mountain rolled!

When mighty burst from seraph harps,  
The high and solemn lay—  
"Glory to God; on earth be peace;  
Salvation comes today!"

## Baptist Co-operative Polity.

We closed the article on Baptist Polity just where individual, independent church work ceases and co-operative work begins. On this point we find neither Scriptural rule nor precept, and very indefinite Scriptural example, but enough to show that the apostolic churches did co-operative work. One brother "was chosen by the churches"—not church—to travel with Paul, and of others it is written, "They are the messengers of the churches." 2 Cor.

8:19, 23. Also, Paul told the Corinthians that he robbed other churches to do them service. 2 Cor. 11:8. He also told them that they were inferior to other churches, because they did not administer to his support. 2 Cor. 12:13. These Scriptures show the cooperation of the churches, but give no plan for cooperation, therefore we conclude that church cooperation in work is Scriptural, but that systems of cooperation are left to the churches with the definite understanding that no cooperative system must infringe on the sphere and independence of the separate churches. No organization can compel a church, or even dictate to a church; nor can a church dictate to any other church, or other organization. A church's authority ceases with its jurisdiction over its own membership. That is a fact that we can neither afford to forget or ignore. Informing organizations for cooperative work our Baptist fathers carefully guarded that point and built each cooperative organization after the model of a Scriptural church, each one complete within itself and independent of all other institutions. There is no such organic connection between the churches and the associations, or the associations and the conventions as to give one body jurisdiction over another. Each organization stands by itself, independent and complete, with only cooperative connection with other organizations, so that severing the connection with a cooperative body does nothing whatever but stop the cooperative work between the two. In this independency each organization has adopted and maintained the rules for its membership and government which prevail in the churches. That is, as the individual churches fix the terms of membership within themselves—based on their understanding of God's word—and reserve the right to sit in judgment on all applicants for membership, so does each cooperative Baptist organization. Churches even sit in judgment on members bringing letters from other churches and sometimes refuse to accept them, though these letters are all right, because they consider them disqualified for membership with them; so do cooperative organizations. And as each church is governed by the majority vote present in the transaction of all business, so is each cooperative organization. Consequently, as a church cannot afford, after careful deliberation and decision, to cavil with a dissatisfied minority, neither can a cooperative organization. The majority must rule or reverse the common law; for the democracy of Baptist polity, in every organization, demands that the minority accept the decisions of the majority, and it is un-Baptistic not to do so—unless the minority withdraws from the body organic. [And I must say that there are both presumption and an un-Baptistic spirit in the dissatisfaction of the minority because it can't rule the majority, but we often see it.]

From first to last our cooperative organizations are patterned after the individual church and governed by the same rules. Of course, the terms of membership are different, but since the Bible is silent as to plans



of cooperative work each body must fix its own terms of membership, laws of government and systems of work, taking care always not to contravene the government of the churches. If any churches dislike the decisions of the majority in a cooperative body, they are independent and can withdraw from the organization—such a spirit however, is not Baptist—but they have no right whatever to stay in the body and continually abuse its decisions, no more than the minority in a church has to stay in a church and continually abuse the actions of its majority. How can democratic bodies be successfully managed unless the minority acquiesce in and, for the time, support the decisions of the majority.

Baptist polity and common Christianity both require that, in all matters of business and methods of work which must be decided by the judgment and honest convictions of the membership, the minority accept the judgment of the majority, "in the unity of the Spirit and the bonds of peace." I have dwelt on this to guard the young against becoming disgruntled and sour, if at any time they are on the minority side. Remember, always, that you too are fallible, and that the majority may be equally as wise and conscientious as yourself, and you will never become disgruntled over any decision. If clearly convinced that the body is acting un-Scripturally and you can't convince them, withdraw rather than go against God's word, but in matters that depend on the consecrated judgment of men don't stubbornly set your opinion against the majority of your brethren.

Back to the comparison between Baptist church polity and the polity of the cooperative organizations. As each church has the right to reject, or exclude any one whose influence it considers injurious to itself, so has each cooperative organization. And as a church cannot leave it to other churches or to conventions to say who shall constitute its membership, neither can a cooperative body leave it to other cooperative bodies, or to the churches, to say who shall constitute its membership. As individuals voluntarily organize themselves into a church and adopt their own constitution and rules of government, so do individuals organize cooperative bodies, formulate and adopt their by-laws and constitutions. Everything is modeled after the church. Baptist independency demands that each organization govern itself.

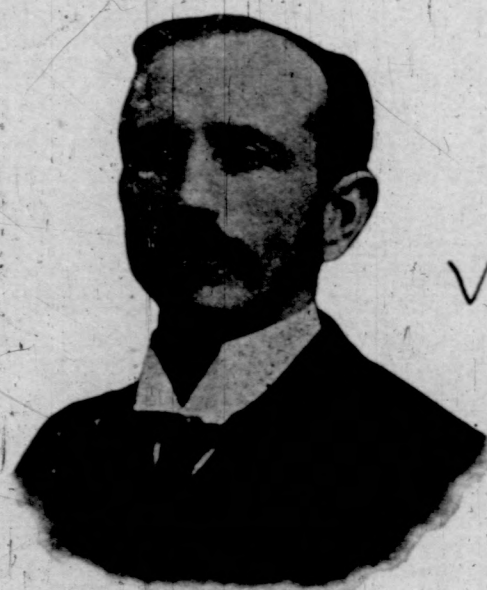
A question now agitated is, can a church instruct its messengers to a cooperative body how to vote? Certainly it can, but it should not. Isay it should not because, 1st. The cooperative body does not consider matters of doctrine but of work, and a church without hearing the matter does not know how its members should vote. 2nd. Because it is supposed that the messengers are in harmony with their churches and need no instruction. 3rd. Because an instructed vote would bind the churches and would, therefore, make the work compulsory instead of cooperative, giving to the organization the authority to demand of the churches, which is un-Scriptural. Should that be done, as all questions have

to be decided by vote, it would either split the cooperative body, or else constitute the instructed majority rulers over the instructed minority, for what a church instructs to be done she is bound to support. That instruction idea is political and not Scriptural, neither is it Baptist. 4th. Because to instruct destroys the purpose of cooperative organizations. Such bodies are simply advisory councils, therefore cannot tell what is the best thing to do until after full discussion. A church that hasn't enough confidence in God's guiding the brethren who meet to consider His work to accept the decision of the majority, lacks an important Christian element, and had better have nothing to do with cooperative bodies.

Baptist cooperative polity is, in substance, the same as Baptist church polity, and the methods of work adopted are the plans which are considered by the majority, who are just as wise and consecrated as the minority, to be the best; and since it is a matter of honest judgment, and not Scripture statement, the minority ought to acquiesce and, Scripturally speaking, "Each esteem others better than themselves."

E. L. WESSON.

Sardis, Miss.



Isham Patton Trotter.

Isham Patton Trotter, was born near Lodi, Miss., June 8, 1857, received A. M. degree at Mississippi College, and full graduate degree at the Seminary, class of 1886.

He served churches in Kentucky at Buck Creek, Elk Creek, Maysville and Bardstown. For a time when pastor at Brownsville, Tenn., he served as president of Brownsville Female College.

The following extract from the Nelson County Record, Bardstown, Ky., will be read with pleasure by Mississippians:

"Rev. Isham Patton Trotter, as announced, will leave Bardstown for Hattiesburg, Miss., his native State, Jan. 10. He has been the pastor of the Baptist church in this city for several years. During his stay in this community he did a good work, having been faithful in the discharge of pastoral duties. Ever patient, cheerful, and generous he won his way to the hearts of the people, who regret to see him go. A good citizen, a good pastor and a good man is the verdict of the entire community.

During the stay of Dr. Trotter in Bardstown he has done an excellent work. Over one-third of the present membership was received by him.

Speaking of Dr. Trotter, H. E. Bagby, editor of Alumni Notes in The Seminary Magazine says:

"I. P. Trotter took a four years course in the Seminary, graduating in 1886. For nine years he was the beloved and successful pastor of the church at Brownsville, Tenn. He went from Brownsville to Maysville, Ky., where he was pastor for two years and a half. Bro. Trotter rendered the church at Maysville an invaluable service. His work was not done with a flare and a trumpet, but the results have been permanent. Bro. Trotter wins not by noise, but by an earnest, godly life. A man of the world said of him 'He is the only man that ever I saw that I think is good enough to be a preacher.' From Maysville Bro. Trotter went to Bardstown Ky., where he is doing an excellent work. The church is almost free from debt, and not the contributions for missions were larger for the past year than for many years.

Bro. Trotter's charming wife is loved by all who know her. She is an ideal pastor's wife, captivating all hearts by her noble consecrated life. She is a sister of Dr. Eager, our sunny Professor of Biblical Introduction and Pastoral Duties."

#### We Should Seek the Heavenly Riches.

Christians are exhorted to "seek those things which are above, where Christ sitteth at the right hand of God." Col. 3:1. That verse is overrunning with the highest thoughts, but permit me to pluck one gem from the diamond setting, by asking why should we seek those things above?

1. In the first place, because heaven is a real place—Christ said: "I go to prepare a place for you." In the Book of Revelation it is said, that heaven is a city, that it has lights, and a high wall of Jasper, and gates of pearl, and streets of gold. In connection with the city there is said to be a beautiful river on either side of which grows the tree of life, whose leaves are for the healing of the nation. The inhabitants of this city are said to be pure angels with harps and redeemed and glorified saints with crowns. You may ask where is that city? It is where Christ, in His glorified being, is sitting at the right hand of God. Where Christ is there is heaven. There is a young man trying to induce some friends to return with him to California. He described the quiet cottage in the valley, the sylvan woods: the spreading trees; the surrounding mountains with here and there a gorge, through which a stream dashes, and, in overleaping, forms a sparkling cascade. There the waters, collecting themselves below, unite in a river flowing as a silver cord through the plains.

There are the lazy flocks feeding in the sunshine, and beyond these are the groves of dates, and palms, and orange. The scene was made fascinating and attractive as a place. Thus heaven is revealed to us as a place—"Sweet fields beyond the swelling

flood, stand dressed in living green."

2. Because heaven is a place into which we may send our earthly treasures in advance of us. Christ said: "Lay up for yourselves treasures in heaven." We sometimes here it said that we can take nothing out of this world, but we can carry a great deal, at least we can send much in advance of our going. On the tomb of an humble Christian there is found this inscription—"He laid up treasures in heaven. He is gone to enjoy them." We can transmute our money into heavenly wealth. It takes \$600 to support a missionary in our foreign fields. Suppose some rich person would contribute their money out of his own abundant income. All the souls saved and each character modeled after the Christian religion by this missionary would be that money changed into heavenly treasures. Our Lord presented this great principle in words to the rich young man: "Sell what thou hast and give to the poor, and come and follow me and thou shalt have treasures in heaven."

About 25 years ago there was a freight steamer between New York and Liverpool commanded by Capt. Murrell. He was signaled by the sign of distress from the passenger ship, Denmark, whose crew and all on board were going down in mid ocean. In order to save their lives it was needful that he should throw overboard a large number of bales of elegant silks. It took him but a moment to decide. Throw over the rags, he commanded, and let us save the drowning people. It was a question between silk and the saving of the people. With Christians it is often a question between money and the souls of men. There are, I dare say, churches in Mississippi who are suffering in their pastor, in all the progressive elements of Christian work for lack of money, while there is plenty and to spare in the possession of the membership, to bring all the parts of such a church rapidly to the front for the glory of God and the good of men.

3. We should seek those things above because we then exert an influence for gaining others to that better land. How many Christians there are who have been brought into the kingdom by the holy influence of some devoted child of God. Money is not everything in the conquests of Zion. Character is far more excellent and efficient our Lord had not where to lay his head, and yet he has impressed all times and people for good.

For a number of years I was pastor at Lexington and Carrollton. In the counties of Holmes, Carroll and Montgomery, scores of people told me that they were Christians through the influence of Rev. Henry Pittman. He was a minister limited in learning and in the riches of this world, but of marvelous integrity so that hundreds and may be thousands were brought to Christ, and a better life by the force of his Christian influence.

In the beginning of the 18th Century there lived in Southern England a poor woman, who earned a living by manual toil. She had not a family tree, or escutcheon or royal estate. But she had one child a boy.

For this boy she prayed and brought him up as far as possible in the nurture and admonition of the Lord. But in spite of her instructions, and prayers and example, the boy went off to sea and the mother died without seeing her hopes realized, in his conversion. But he confessed in after life that he always felt the impress of his mother's hand as she was accustomed to lay it on him in prayer. John Newton became a Christian and the famous hymn writer. Through his influence Claudius Buchanan was won to Christ. He wrote the "Star of the East." Through this book Judson was sent to Burmah. The thousands and millions of the saved from heathen darkness, owe, in a large sense, their salvation to this faithful woman, the mother of John Newton.

4. But most important of all, we should seek those things above because Christ is the center of attraction of that glorious world. "And I beheld, and lo, in the midst of the throne stood a Lamb, as it had been slain. And they sang a new song, saying: Thou art worthy to take the books and to open the seals thereof for thou wast slain and hast redeemed us to God by thy blood."

One of the most delightful anticipations of heaven is to meet the loved ones gone before.

"There saints of all ages in harmony meet,  
Their Savior and brethren transported to greet."

But certainly the chief among ten thousand will be our highest charm. When Tigrone, king of Armenia, with his wife and children, were captured by king Cyrus, Tigrone offered to give his life a ransom for his loved ones. Cyrus was so charmed by his magnanimity that he released them all. Sitting again in his palace, Tigrone asked his wife what she thought of the appearance of the great king. Whereupon she replied by saying, that she saw him not. What, did not see king Cyrus? where were thine eyes? and upon what wast thou gazing all the while? Upon thee, most noble Tigrone, because thou didst offer to give thy life a ransom for us. But the Son of God not only offered, but gave himself for the sins of men. "If ye then be risen with Christ, seek those things which are above—where Christ sitteth at the right hand of God."

"Jesus, the very thought of Thee,  
With gladness fills my breast;  
But richer far Thy face to see,  
And in Thy bosom rest."

A. P. PUGH.

January, 1901.

#### Endowment Echoes.

Most of the people were snowed in last Sunday at Brookhaven. There was a congregation of probably thirty-five, mostly young people. Yet a stir of \$350.00 was made. The pastor and the brethren wanted it understood that this was only a start and that the collection would be taken later. The bad weather has of late been a great interference, but success will come.

Truly,

W. T. Lowrey.

January 7, 1902.

#### Louisville Letter.

DEAR BAPTIST:

Your coming each week is looked forward to with great joy. You bring us so much news from home. We always loved you, but when we are so far away, it is an inestimable joy to see you. When you come it is a contest as to who shall see your face first, my wife or I. Today she prevailed, saying, "Oh, you are too cold." I had just come in from recitation. We like your doctrine, as well also your readiness to speak out when our name is spoken of in enmity. I so much admire your position on the article written, or said to be written, by one of the trustees of our Seminary.

All Mississippi matters are watched with great interest. I am truly glad to know the churches which I resigned to come to the Seminary are being pastored by so noble men. Dr. G. M. Savage begins at Booneville the second Sunday in January. Bro. L. R. Burress is pastor at Rienzi and Bro. J. S. Berry at Kossuth. May the Lord prosper His work in their hands.

The work in the Seminary is progressing. We have a fine lot of preachers here this year. Some have fallen out and gone home. None of our Mississippi boys have gone yet. We have one addition since my first letter—Bro. M. R. Cooper. We have seven here now from Mississippi. Let me say to any brother who is in position that he can come, the second term begins the 3rd of February, and the courses are so arranged that much good can be accomplished, entering then.

I close with much love for all our dear Mississippi friends.

M. J. DERRICK.

712 W. Broadway, Louisville, Ky.

#### Hattiesburg.

Yesterday was a good day here, the new pastor, Rev. I. P. Trotter, preaching at both hours. The sermons were very helpful, and the church is pleased with the man whom the Lord has sent to be under-shepherd of Christ's flock. I feel that the church is most fortunate in having this noble brother to work with them. The entire State owes hearty thanks to Hattiesburg for bringing him from his long exile. He is a fine addition to our Mississippi ministry. The whole State will profit by his work. He comes to one of the most promising fields we have, and to the most rapidly developing portion of our beloved commonwealth. May the Lord greatly bless his ministry among us.

As retiring pastor, I am especially gratified that the work I "sought to do and did begin" is to be in such faithful and competent hands.

J. N. McMILLIN.

January 6, 1902.

#### Get leave

To work in the world, 'tis best you get at all;  
For God in cursing gives us better gifts  
That men in benediction. God says,  
"Sweat" for foreheads; men say, "Crowns;"  
and so we're crowned,  
Aye, girt with some tormenting circlet of steel  
That sweeps with a secret spring. Get work! Get work!



## THE HOME.

### Folly of Being Powerless.

If an electric car stands motionless on the tracks it is nothing against the power of electricity. If an invalid has no appetite and cannot go out of doors at night, it is no argument against things good to eat and the joy of starlit air. If a man does not know a flower by name nor a poem by heart, it is no indictment of the beauty of a rose or the charm of some poem. If we bear the name of Christ, but give no other sign of Him; if we go through the forms of godliness, but live powerless lives, it is a thousand reproaches to us. To be powerless when Christ has all power, and we can have all we want, is an arraignment to which we can make no answer that is not self-incriminating.—Ex.

### The Happiest Life.

Every day our life and experience tends to more firmly convince us that a life in the country and farming is the mode from which the most content, freedom from care and worry, which wears out one's existence before the natural time, is to be derived. The man who has even twenty acres of land free from debt, well improved, and with a family who realize that fashion and wealth are not happiness, and that moral worth and intellectual achievements are the real foundations of the highest and best aims of human endeavor, and that from them come the purest, best and most enduring feelings of happiness and ease of conscience, has in such a home all that earth can give in the way of enjoyment. Land is going up, get you a home. Cease striving after wealth or the unattainable. Settle down and learn to live at home happily, especially, if you are getting old. All one can enjoy is a competency, more than this brings care and worry. These are truths as sure as holy writ. Heed them, if you wish to end your days in the best and most rational manner.—Mississippi Journal.

### Christmas.

The first Christmas of the twentieth century has come, and the most universal institution of the greatest Christian nation of the world is the destroying, blighting, damning saloon.

That looks bad; it is bad; but

it is not the worst.

Christ was born more than 1900 years ago. For but a little less than 2,000 years His Gospel has been proclaimed in all quarters of the globe. And yet today in that land that prides itself most upon the wide spread of its Christian institutions, in that land where education and Christian instruction are most generally diffused, the law of the land, as the will of the sovereign people, sanctions, establishes and abets an institution that, to the knowledge of all men, robs, debauches, makes, criminals, brutalizes and butchers, body and soul, all who come within its devilish grasp. That is the unthinkable wicked, the unspeakably horrible fact of our civilization. It were not so remarkable, perhaps, if even 1900 years of Christian teaching had not sufficiently prevailed upon the hearts of men to make all men in even the most enlightened nation of the world unwilling to keep a saloon; but it is a wonderful and a horrible thing that in such a nation the whole people—for that is what it amounts to—should be willing to legalize the saloon.

We have been in a habit of hearing the sins, follies and national disgraces of heathen lands attributed to the false religions held and practiced in those lands, and those religions have been therefor condemned. What should we say, were some heathen teacher to hold up our saloon system as a fruit of Christianity, and upon that evidence condemn the religion of the Christ? Saloonism is characteristic of Christian lands; is it a Christian institution? Is Christianity, the doctrine of Jesus, to be charged with it and condemned for it?

As Christians we are prompt to deny it. We repel the insinuation as an insult to the most sacred character and most holy memory in history; yet who can fail, when he looks squarely at the saloons of Christian America and back to Jesus, to recognize that by this supreme sin of Christendom Mary's Holy Son is crucified afresh daily?

Nevertheless Christ was born in Bethlehem more than 1900 years ago, born to be King, not of Jews nor yet of Gentiles, but of all peoples and kindreds and nations and tongues; and therefore, on the King's birthday, we sound our battle cry: "In the name of Jesus Christ as King, the liquor traffic must die!"—The New Voice.

### Nehemiah.

BY FANNIE B. DAMON, IN RAM'S HORN.  
If in my friend a fault appears  
I must repent with him in tears.  
If I perceive my foe's disgrace  
I must confess upon my face.  
The sin that weights my race must be  
A sin that beareth hard on me.  
"I and my Father's house,"—yea more,  
I and my land from shore to shore,  
From age to age, sun after sun,  
Together have corruptly done;  
Who kneels for all must kneel for one.

The meeting of the International Prophetic Conference at the Clarendon Street Baptist Church, Boston, December 10-15, was a revival of the organization of which the late Rev. A. J. Gordon was president, and was the first meeting held since his death. The original gathering of this conference, which has for its object the study of prophetic utterances in the Bible concerning Christ and the ultimate conversion and salvation of the Jews, was in New York city in 1878. The call to the first conference was signed by a large number of theologians and Bible students of all denominations. At this recent conference the interdenominational representation was not so large, the organization being officered by Baptists and to a great extent addressed by Baptists, although other denominations were represented sparingly.—Century.

### A TEXAS WONDER.

#### Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

#### Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,  
Pastor Baptist Church, Ripley, Tenn.

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#### Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

#### Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Beulah, S. C. N. B. COLEMAN.

#### Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD.

No. 1515 Jefferson St., Louisville, Ky.

#### Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON, 116 Forsyth St., Atlanta, Ga.

#### Mozley's Lemon Hot Drops.

Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most reliable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.



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Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.

WANTED—Agents for the Life of President McKinley and four other books. Write quick, while the demand is great, to A. J. Harris, Jackson, Miss.

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F. R. HARDON.

### From Dr. McConnell.

I have just finished reading in THE BAPTIST the article "Hitherto the Lord Hath Helped Us," and I cannot refrain from dropping you a line of congratulation. In the first place, it seems to me that such hopeful, inspiring views are the kind that are likeliest to do good, encouraging the people from center to circumference to lay themselves out in a work that promises good results. The facts presented in the article of Baptist growth in Mississippi are exceedingly gratifying, and the amount of contributions highly commendable when compared with the way we Baptist people give. I do not know what part the Home Mission Board has had in this glorious round-up of the year 1901. I am so lately associated with the work in this capacity that I am ignorant of much that I hope soon to know. I do not know whether the contributions from Mississippi to Home Missions are largely increased. Of course I will know at the end of our conventional year. Our conventional year and the conventional years of the several States are not coincident. The amount of work the Home Mission Board has done in Mississippi would seem meager if mentioned alone, but when taken in connection with the number of States, Territories, cities, etc., in which we do work the appropriations for the State of Mississippi have been rather liberal, about \$7,000 in all this year—but I must not allow myself to be betrayed into a disquisition on Home Missions. I started out to join the editor heartily in his optimism. Such showing as is presented in the article referred to ought to produce enthusiasm and joy in every heart in Baptist circles in the State of Mississippi and make 1902 a memorable year in the history of that noble State.

May God grant it.

Affectionately,

F. C. McCONNELL,  
Corresponding Secretary.

**DR. J. W. KEY,**  
DENTIST.

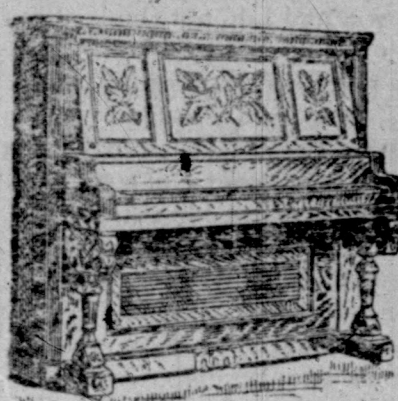
Rooms over Western Union Telegraph Office.

#### Winter Homes in Summer Lands.

The above is the title of an attractive booklet just issued by the Passenger Department of the Southern Railway. It is beautifully illustrated, and fully describes the winter resorts of the South. A copy may be secured by sending a 2-cent stamp to Mr. C. A. Benscoter, Assistant General Passenger Agent, Chattanooga, Tenn.

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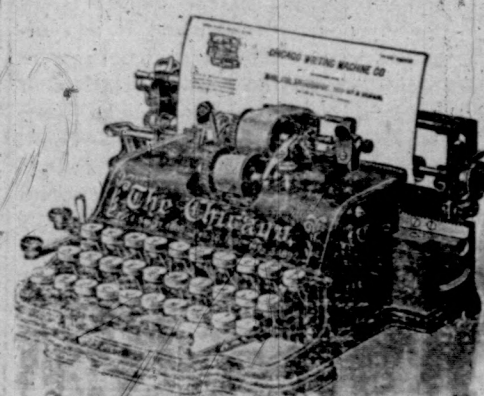
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Baptist Sunday School Board, 167 North Cherry Street, Nashville, Tenn.



A. J. HARRIS, Agent, Jackson, Miss.

Jackson, Miss., Dec. 2, 1901.  
Mr. A. J. Harris, Jackson, Miss.:  
Sir—I am pleased to state that I am satisfied in every respect with the Chicago Typewriter recently bought of you. It does all that it is recommended, and the work compares favorably with that done with a high-priced machine. In addition to the saving in the price and the simplicity of the machine, the feature I like, is the convenience in carrying when needed elsewhere than in the office. I do not hesitate to recommend it.  
EUGENE COLMER.

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PROF. J. H. AUSTIN, 132 McVicker's Theater Building, Chicago, Ill.



# A Letter to Mr. George H. Smith, N. O.

U. S. Department of Agriculture,  
Bureau of Soils,  
Washington, D. C., Dec. 13, 1901.  
Mr. Geo. H. Smith, G. P. A., N. O. & N. E. R. R., New Orleans, La.

DEAR SIR—Your letter of December 10 has been received. I looked up the matter of available maps in Mississippi quite carefully and found only two, one a map of Yazoo county and the other of a county immediately north of that area. We made a soil survey of about 470 square miles based on the Yazoo county map. This carried us about 15 miles out into the Delta, and the conditions were so interesting there that I had the party extend their work to the Mississippi river, which is about 30 miles west of Yazoo City. They have been able to complete a small strip across, nine miles wide north and south, which gives us a very good idea of the distribution of the soils in the Delta. The results have surprised me very much. For example, in the Yazoo portion of the Delta, we found 65 per cent of the lands subject to overflow, of fine texture and waxy in character, exceedingly rich chemically, and supporting a large forest growth, yet which are not cultivated at all on account of the annual overflow. The floods subside so late in the spring that notwithstanding the fact that the soils are dry throughout the remainder of the season, very few successful attempts have been made to cultivate these lands. The cultivation of these areas will require either that they be diked, which I think could be done at a reasonable cost, or that a shorter-lived crop be found which can be planted and relied upon to mature after the floods have subsided.

We also found some other possibilities of new methods of cultivation. For instance, I found a soil there on the bluff lands which is identical with the soils of Kansas where alfalfa is grown, and I do not think there is any doubt that the same crop can be grown successfully on the like type in Mississippi. Such possibilities are constantly coming up in the course of a soil survey, and we are doing all we can to extend the work wherever they appear.

In the survey of this area in Yazoo county we were able to use the county map, with some few corrections; but we had to make our own base map in the Delta beyond the county line. From what I have seen of the county maps of Mississippi, I fear that most of them are not sufficiently accurate for our use. Our soil mapping is done on a scale of one inch to the mile, which enables us to show the soils in great detail, our unit being a ten-acre field. We consider this essential for the greatest benefit to the individual farmer, and consequently a reasonably accurate base map is required. I should be very glad to have any of the county maps sent in for inspection.

Very truly yours,  
(Signed) MILTON WHITNEY,  
Chief of Bureau.

## To All Concerned:

To those who wish to purchase homes where level land, in a healthy country can be had at a low price, I want to say that this Coast Country is today the most promising in the world. Every farm product is in demand at an enormous price. Fish and oysters grow in abundance for those who neither toil or spin. If parties interested, who want homes near or in Scranton, Moss Point, Pascagoula, Ocean Springs, Biloxi, Gulfport, Pass Christian, or any other point on this Coast, will write to or call on me at Scranton, Miss., I will see that they are put in communication with party who can furnish them with land or home to suit.

L. E. HALL,  
Scranton, Miss.

## WANTED.

A Housekeeper at Hillman College. A lady with daughter or daughters to educate preferred. Address JOHN L. JOHNSON, Clinton, Miss.

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For selling 24 boxes Salvona Soaps or bottles Salvona Perfumes. To introduce our Soaps and Perfumes, we give free to every purchaser of a box or bottle, a beautiful cut glass pattern 15-inch fruit bowl, or choice of many other valuable articles. To the agent who sells 24 boxes soap we give our exclusive Dinner Set full size, handsomely decorated and gold. Instruments of all kinds and many other premiums for selling Salvona Soaps and Perfumes. We allow you 15 days to deliver goods and collect for them. We give cash commission if desired. No money required. We accept all freight charges. Illustrated catalogue free. Write to-day. SALVONA SOAP CO., Dept. M, ST. LOUIS, MO.

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### Oil Cure for Cancer, Glory, Glory to God!

Dr. D. M. Bye Co., Dallas, Tex.

Dear Friends—I write to thank you for saving my life. I am now seventy-six years old; have had cancer for over twenty years. For the last six years it has been very bad—it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doctor, who claimed to cure cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear that I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought to die in despair. Some friend sent me the Religious Herald, published in Richmond, Va. Rev. H. H. Butler, who lives near me and who has visited me and given me much spiritual comfort during my sufferings, gave me your book, "The Message of Hope," saying while the wife there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Doctor Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you.

Yours, in grateful remembrance,  
JESSE BALLARD, Suffolk, Va.

Suffolk, Va., May 8, 1895.  
Dear Doctor Bye—You have made one of the most wonderful cures in the case of Brother Jesse Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.  
Books and papers sent free to those interested. Address Lock Box 462, Dallas, Texas.

### J. Calvin Huntsinger, TEACHER OF GUITAR AND CORNET.

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## Deaths.

### Titus.

Ida Ruby, daughter of C. T. and M. E. Titus, was born Nov. 4th, 1899, and died Dec. 7th, 1901. Sweet little Ida, the joy of the household, gone to her heavenly home. She is not lost dear friends, only gone before to await your coming. And may her memory like a beacon star, constrain them to a closer walk with God. That they may be ready for the heavenly reunion where parting is no more.

So fades the lovely blooming flower,  
Faint smiling solace of an hour,  
So soon our transient comforts fly  
And pleasures only bloom to die.

Hope looks beyond the bounds of time,  
When what we now deplore,  
Shall rise in full immortal prime,  
And bloom to fade no more.

A FRIEND.

Henryville, Miss.

### Grierson.

At Moss Point, Dec. 27, 1701, at 7 p. m., our dear father, John W. Grierson.

Like Paul, he had kept the faith and was ready to be offered—to depart and be with Christ.

He talked of going with as much composure as if only a day's journey. Bro. Grierson was well posted in the Bible and loved to converse on the same as he would unravel the beautiful gems of truth he would become enthused and seemed to be enraptured with the spirit of love.

He was 83 years old. Had lived with his beloved wife 53 years. She and eight children remain to follow soon. Let me die the death of the righteous and let my last end be like his.

B. L. MITCHELL.

### Dr. W. A. Hurt.

Death has come again and made us poorer by the removal from our midst, of our beloved brother, Dr. W. A. Hurt, who died, Dec. 20th, at his home in Winona.

He was the son of Dr. W. N. and Elizabeth Bomar Hurt, and was born in Spartanburg, S. C., March 31, 1841. When a small child he moved with his parents to Atlanta, Ga., later to Montgomery county, Miss., where he resided until his death. He was in the Confederate army during the entire war, and was severely wounded at Shiloh. He studied medicine at Richmond, Va., and later graduated at Dartmouth College. He practiced medicine very successfully in Montgomery county for a number of years. He represented his county in the legislature about 1880. But Dr. Hurt was widely known as an editor.

He founded and successfully edited the Argus, a prohibition paper at Clinton, The Rural Mississippian, The New Farmer, The Baptist Layman, and The Southern Baptist, now published at Memphis. He has been editor and proprietor of the Times the greater part of the time for the last sixteen years. He was a vigorous and pleasing writer.

Dr. Hurt married Miss M. C. Pittman, daughter of Rev. Henry Pittman, of blessed memory, on Aug. 9th, 1866. This union was blessed with seven children, four of whom had preceded their father into the better world. The devoted wife, Mrs. H. P. Hurt, the popular

and successful pastor at Kosciusko, and two daughters, Miss Bomar Hurt, and Mrs. Kittie Powell, several brothers and sisters survive him and mourn his loss. Dr. Hurt was a very loving and thoughtful husband; an indulgent, but wise father; and a very popular, and widely beloved citizen. But above all, he was a devout Christian gentleman. He professed faith in Christ when quite young, and has been an active worker in Baptist affairs ever since.

Bro. Hurt was a very energetic man, and though a great sufferer the last few years, remained in "the thickest of the fray" until his death. For four years, he has fought back death at every step. But the "old monster with the scythe and glass" triumphed at last, and our brother has been "gathered to his Fathers." He died in the triumph of Christian hope, desiring to "depart and be with Christ."

H. C. ROSAMOND.

### Bowe.

Robert Bruce Bowe, son of R. B. and Rachael Flinn Bowe, died Jan. 2nd, 1902, after three illness, of Scarlet fever. Age 26 months.

### Married.

On Dec. 25th, 1901, at 2 o'clock, at the residence of the bride's mother, Mr. Harry Champion to Miss Sammie Billingslea, Rev. E. L. Jones officiating.

On Sunday, Dec. 22d, 1901, at 1 o'clock at the residence of the bride's father near Brandon, Miss., Mr. S. A. Baker to Miss Ethel Berryhill, Rev. E. L. Jones officiating. We wish this young couple a long and happy life.

On the night of the 31st inst., at the residence of Mr. R. D. J. Smith, Centreville, Miss., Mr. Wm. Toler and Miss Irma Smith, the son and daughter of two of the most prominent families of this section of the country, were entered into the relation of man and wife by the writer. They both are an honor to our community and are most useful members of the Baptist Church of this place. The bride and bridegroom, on the night of their marriage, left for their future home at Merwin, Miss. We regret to lose these young people; but rejoice to know their influence is not stilled—has only changed the place of its operation.

B. B. HALL.

### McNair-McNair.

Mr. E. A. McNair and Mrs. Sudie McNair were married at the home of the bride near Adams, Miss., Jan. 2nd, 1902. Chas. L. Lewis officiating.

### Davis-Davis.

On Dec. 25, 1901, 6:30 p. m., at Dr. A. M. Davis', father of the bride, Dr. R. T. Davis of Winston County, to Miss Ida May Davis, of Claiborne County, by her pastor.

P. A. HAMAN.

### Watkins-McGill.

At 3 p. m., Dec. 31, at the Baptist church, Port Gibson, Miss., McDonald Watkins, M. D., Newelton La., to Miss Sallie Deavenport McGill, of St. Joseph, La. May God's blessings attend them.

E. S. P'POOL,

Port Gibson, Miss.

### Nunnery-Patsic.

Mr. Nunnery, a prominent business man of Rosetta, Miss., and Miss Corrie L. Patsic, of Jackson, were married on the 7th inst. Rev. W. P. Price, pastor Second Baptist Church, officiating.

### McNeel-Ball.

At the home of the bride near McRaven, Miss., Dec. 25, 1901, Mr. Wm. Henry McNeel, member of Board of Supervisors of Hinds County, and Mrs. Nannie W. Ball were united in marriage. Chas. L. Lewis officiated.

### Nutt-Beard.

At the home of the bride's father, Deacon G. A. Beard, near Good Hope, in Leake County, on Dec. 19, 1901, Mr. Rufus Nutt and Miss Maggie Beard were united in holy wedlock. This young couple are members of Good Hope Baptist Church, and give promise to a life of usefulness and success. May their life be strewn with happiness and prosperity.

G. W. Nutt, officiating.

### Flowers-Mason.

At the residence of the bride's father, seven and one-half miles west of Vaiden, by Rev. L. S. Foster, at 9 o'clock a. m., January 2, 1902, Miss Callie Flowers and Rev. A. C. Mason. The bride has been for more than four years the excellent and efficient governess in the Baptist Orphanage, this city, and the groom has been for more than twelve years the esteemed pastor of the Baptist Church at Jefferson, in Carroll county. A number of warm friends were present to extend congratulations.

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Beginning December 18th, the Southern Railway will shorten its schedule between Greenville, Miss., and all points East. Train No. 38 will be made a first-class passenger train and will leave Greenville at 4:40 p. m. instead of 3:20 p. m. This train makes close connection at Birmingham with through sleeper for Washington, Baltimore, Philadelphia and New York.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to

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Departments: Literary, Music, Art, Elocution, Commercial (including Book-keeping, Stenography, Type-Writing) and Industrial, (including Dressmaking, Millinery).

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Religious Advantages: The best, both in college and church.

Prices: For tuition, board, fuel, lights and laundry, \$52 per term of three months, or \$156 per session. For minister's daughters, \$100 per session.

Write for catalogue.  
B. F. GILES, President.

How would those who are trying to be secret Christians like to have to hunt for a hidden Heaven?—Ram's Horn.

The best way to help others is to help ourselves to be our best.—Ram's Horn.

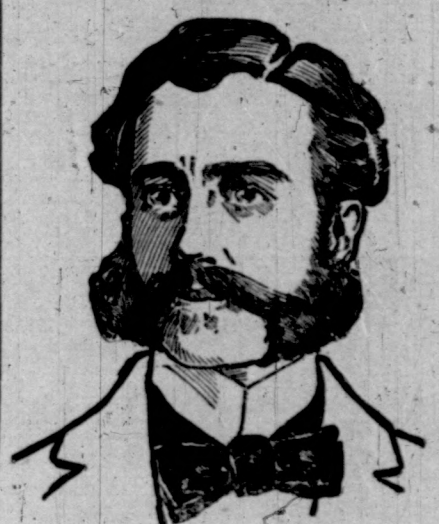
### Sick Made Well; Weak Made Strong

Marvelous Elixir of Life Discovered by  
Famous Doctor—Scientist That  
Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like  
Miracles Performed—The Secret of Long  
Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND  
NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realms of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, back-aches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.



## WOMAN'S WORK.

### Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

Across the centuries there floats  
A sweet celestial singing,  
From that glad night, when shining ones  
Their way to earth were winging.  
I catch the light of that bright star  
Which in the east is blazing,  
And see the shepherds by their flocks  
In wondering rapture gazing.

### Christmas Peace.

One of the greatest blessings the angels brought on the first Christmas eve was the tidings of peace. We are apt to forget that Christ came to bring peace—the peace which passeth understanding—the peace which pervades the life of the Christian though he may be in the midst of war and strife. This peace is easily driven from the human breast in this troublous world if Christ is not the nearest friend. Then is it not needful that we remember and cultivate the peaceful attitude, that we rest in faith and in the good works which shed abroad peace and joy? At Christmas a fitting way to celebrate the birthday of the Prince of Peace is to create an atmosphere of peace. This is especially the mother's duty. Make the children feel that there is no hurry, no need of anxiety or crowding. To do this you should be forehanded, but if for good reasons your preparations have been meager don't try to rush and spend more of strength or means than you can afford. Try rather to make the most of a little preparation and of the great truths and symbols of the season. Children need symbols; they will best learn the spirit and beauty of the Gospel story by the use of symbols.

The Christmas tree with its legends, the open fire with its yule log, the stockings hung in the chimney, Santa Claus and his sleigh bells, the sweet stories of the shepherds, the three wise men and their gifts and the lowly manger cradle, the star in the west and the many legends of the Christ-child—all these have their place in the Christmas celebration in the home. There is no day in the year when home and home relations are so fittingly exalted. The Heavenly Father's gift is symbolized by that of the earthly father, the bestowing of gifts upon the Christ-child is symbolized by the efforts of all

to make the little ones happy, the gentle, loving Mary is the type of the true mother in the home today. If the mother makes the most of her opportunities the stars will shine brighter and the night seem filled with more wonderful peace on Christmas eve than on any other night and the morn will wake the children and the parents with hearts of love. Do not then be anxious with much serving, good mothers, but choose the better part and shed abroad on Christmas day the peace and good will of which the angels sang.—Selected.

### The Christmas Wave.

The Christmas wave has come in upon us. It comes from afar, flowing through all nations, tribes and races, around the globe. We see it in the countenances of the most diverse classes of people as we meet them, the grave, the reverend, the high, the low, the old and the young. At times events occur that stir a nation, or it may be the world-at-large, such as the death of Lincoln or a great victory on the battlefield; but they soon pass away and are forgotten. For the most part they are of a sad and sorrowful nature. But none of them approach in universality of character the effect of the annual announcement that Christ was born, God's own anointed, in our own sin-sick world. How is this to be explained? Believers in Christ can easily answer the question. But how is it with the free thinker? Doubtless he has some method of his own by which he asserts that Christmas is only a natural phenomenon. Yes, it is natural, but it must have taken its rise in a supernatural event, or else it could not have retained such vitality in all ages, in all lands and among all races of mankind. No mere prophet rising in obscure Galilee could have thus arrested the attention of humanity-at-large and continue to keep it in motion from age to age.—Ex.

### Duty to the Living.

"You buried your baby this summer?" questioned a well-meaning matron of the younger lady with whom she had been conversing. "Yes," answered the other. Her two little boys, whom she had brought out to see a street parade, were by her side, and as the questioner passed on a thought of the possible bearing

of the remark brought tears to the young mother's eyes. "Did she wonder to see me here? I have no right to bury my living children," she said, appealingly to a friend.

She was right. Her sorrowful heart was no excuse for shutting her little ones away from innocent pleasure or barring the sunlight out of their lives. The sacrifice of the living to the dead is not confined to heathen lands; it is only too common all about us, and whole families are subjected to hardship for the sake of a grief which calls itself sacred, but is really selfish. The room must remain closed as the dead brother left it, however it may be needed by others. The piano, which the owner's dear hands will touch no more, cannot be opened for the pleasure of the other children. Some member of the family is forced to carry double burdens because another has "lost all interest" in work that still must be done. Whatever befalls we have no right to allow our mourning to darken other lives.—The Interior.

### The Saloon on the Frontier.

In visiting Oklahoma, soon after the opening of the Cherokee Strip, evidences of Satanic activity were noticeable in the large and conspicuous structures devoted to the sale of intoxicating beverages. The great manufacturers of beer had their depots established where they attracted the attention of all comers. So along the new railways, these demoralizing influences are active. One who recently made an exploring tour over these lines, says:

"One thing struck me with considerable force. These camps are followed by the vultures of the face. Tent saloons are in evidence near each camp, gambling and drinking abound. Day by day, and night after night these men are not out of sight of these places. It makes my heart ache. So much to drag men down, and so little, so very little, to lift men up. And what a stretch of these camps! On the North they touch the Panhandle of Texas and penetrate it, from thence running southward nearly three hundred miles."—Home Mission Echoes.

### How Has the Frontier Problem Been Solved?

The answer to this question is the story of sacrifices and heroisms as splendid as can be found in the annals of Christianity. Note some of the ways in which

frontier missions have been advanced by our Baptist people:

First, through the migration of pious people to the frontier. A striking instance of this is in what is known as the Butternut region of the State of New York. A few pious families who moved there when it was a wilderness lighted the candle of the Gospel and kept it burning until the region became, in after years, populous with Baptists. Transplantation is a crucial test of piety, and thousands who move to the wilderness surrender to their environment until their hearts become a wilderness.

Another example of religious advance through the migration of Christians is seen in the large movement of Baptists from Virginia to Kentucky between the years 1791 and 1810. During that period, according to Semple, about one-fourth of the Baptists of Virginia went to Kentucky. Tennessee also received many additions from North Carolina in the same way. It is the best commendation of the type of piety which prevailed among these early Virginia and North Carolina Baptists that it could bear transplanting to the wilds of the newer regions. And the Baptist strength of Kentucky and Tennessee today indicates how well the spiritual descendants of the pioneers have preserved the early ideals. The frontier has moved further west. It now runs through Texas, Arkansas and the Indian Territory, so far as its religious aspects and needs are concerned. The example of the early pioneers should inspire every Baptist moving to the newer regions with a zeal for Christ's cause, and one of its first fruits should be in inducing him to carry his church letter and in identifying himself at once with the Baptist church nearest him after he settles. It is an appalling fact, shown by carefully gathered statistics, that nearly 25 per cent. of the Baptists of America belong to what is known as the "non-resident class." It consists largely of members who have gone west and failed to connect themselves with churches in their new homes, though there are thousands in the East who belong to the same class.

### REV. E. Y. MULLINS.

Care drives to prayer and prayer drives away care.—Ram's Horn.

The church is not a clearing house for credulity.—Ram's Horn.

## TEMPERANCE.

BY W. H. PATTON.

Evil must be removed, not regulated.

Wise men abstain, but any fool can drink.

Sin is to be prohibited, not licensed or taxed.

Sow whisky ballots and reap a harvest of drunken boys.

He who votes for a license party, votes to sustain the liquor traffic.

No man who votes to license the saloon can consistently object to his sons patronizing it.

Prohibition being the only attitude taken toward any form of wrong doing, is the only consistent attitude for good men.

Wilber Fisk D. D. in 1832 said: "The dram shop is the recruiting rendezvous of Hell! And shall a Christian consent to be the recruiting officer? The church must free itself from this whole business. It is all sinful work, with which Christians should have nothing to do, only to drive it from the earth."

The saloon is the school of political debauchery, and it is against this debasing influence that all true temperance men should direct their efforts. The rum-seller in his "dive," forges the tools by which he burglariously enters the happy home of the laboring man, and steals the bread from the mouths of the family.

One who totally abstains from the use of all alcoholic liquors cannot possibly become a drunkard, while one who uses them may become a drunkard.

One who uses alcoholic beverages may possibly lead others to become drunkards by his example, while one who does not use them cannot possibly ruin others in this way.

Where should a Christian be found, among the total abstainers or with the tipplers?

Dubuque, Iowa, March 23.—The superintendent of the Dubuque division of the Chicago and Great Western railroad put into effect a sweeping order to-

day. It prohibits the use of intoxicating liquor by its men in

any form at any time.

The order also commands all employees to pay their honest debts and announces that any failure to do so will be cause for immediate discharge unless a reasonable excuse can be given.

### State Prohibition.

Petitions are being sent out to the friends of law and order, and good government for signatures for State Prohibition to be enacted at the short session of the Legislature. Attend to it promptly and return them to the one designated at the top of the petition. I feel very much encouraged. The good women of the State are working at it and you know they generally succeed in what they undertake.

### Englishman in an Old Distillery.

A revival meeting with seemingly incongruous surroundings was witnessed in Henry County, near Paris, Sunday, when the Rev. T. D. Spaulding, of the Missionary Baptist Church, began a meeting in the stillhouse of the Snow Spring distillery, once one of the largest establishments of the kind in west Tennessee, and is now preaching to large crowds and is receiving the assistance of the pastors of the local churches. The temperance people accept it as good omen and are highly gratified at the situation.

### State Protected Anarchy.

[From the Evangelist, Harrisburg, Pa.]

Our beloved President McKinley, murdered by a saloon-nursed anarchist, and dying with words of faith, resignation and prayer on his lips, sleeps peacefully, under guard of United States soldiers, in the cemetery at Canton, and his blood cries to God against the saloon-anarchy-breeders. But there is not a moment's halt or hesitation in the triumphal march of the murderous hordes of the liquor power. On the contrary, never has that monster been more bold, impetuous, aggressive and lawless.

### No Drinks Allowed.

The new King and Queen of England are prohibitionists in dealing with the public sale of drink on their great Sandringham demense, embracing nearly eight thousand acres, says the London Queen.

In all the five villages there is not one public-house, drunkenness is unknown, and the whole

population is notably temperate.

Should sickness arise, where wine or brandy is ordered by the doctor, a permit for the same may be secured from the village vicars, each of whom has in his hands a sum of money provided by the king to treat necessitous cases in any required way.

Each village has a well equipped "workingmen's club," where ale may be obtained by members, but no one may have above a pint a day.

### Texas Baptists Pledge Their Votes.

Bowie, Texas, Oct. 22.—(Special correspondence.)—By the unanimous vote of a very large meeting of the Wise County Baptist Association strong resolutions were adopted upon the temperance question. The following is the conclusion of the series:

Whereas the saloon is the very pit of death to our young manhood and the worst enemy of the Kingdom of God, we affirm that the traffic cannot be licensed without violation of God's laws, and we declare that the standard of Baptists must never be lowered upon the question, and that we will prove our faith by our lives and our votes.

The Rev. Josephus Cheaney, the well known Prohibition organizer of Texas, who was present at the meeting, was invited to address the convention and was listened to with great interest for an hour.—NewVoice.

### The Blind Tiger Raids.

HAVE HAD EFFECT OF LESSENING THE SALE OF LIQUOR.

There has been a very noticeable absence of drunkenness charges on the police court docket since the crusade against the blind tigers of the city was inaugurated.

The criminal records at the office of the Mayor show unquestionably that the campaign against the lawless liquor dealers has resulted in a very perceptible lessening of crime in Jackson, and for this reason, if no other, the work of the officers deserves to be highly commended.

As an illustration of the good effects of the crusade, the Mayor's docket showed that there was only one drunkenness charge on the morning following Christmas. Usually the police court has a dozen or more offenders of this class to deal with on the day following the great event. Furthermore, there was very

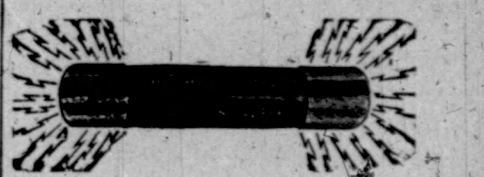
little drunkenness on the streets, and the liquor consumed was not purchased from the blind tiger men, for very few of them dared to transact business during the festivities. There was a big jug trade but the liquor received from this source was consumed chiefly within the homes of those who occasionally imbibed in the stuff that cheers and likewise inebriates.

The opinion is ventured that the grand jury will find very little to investigate in the way of blind tiger transactions when it convenes in January.—Clarion Ledger.

## Rev. Walker's FAMOUS DYSPEPSIA CURE.

Gives instant relief and quickly cures Dyspepsia, Indigestion and Constipation. Prevents Bright's disease, which follows in the wake of Dyspepsia, by curing Dyspepsia. Discovered by the well known Georgia Baptist minister, Rev. Edward H. Walker, of Atlanta. U. G. Thompson, Anclote, Fla., says: "I had a terrible case of Dyspepsia. It cured me. I gained fourteen pounds in one month. My friends are astonished at my recovery. I am a living witness of its power." Rev. F. M. Martin, Van Wyck, S. C.: "It is the best Dyspepsia medicine I have ever found." Mrs. Moren, Atlanta: "It cured me almost instantly." A prominent Georgia minister says: "I could not eat or sleep. My kidneys were affected by Dyspepsia. It gave me instant relief and quickly cured me. It is a wonderful discovery." Name given. Sent by mail for \$1.00. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. A dollar bill comes safely.

## THE LITTLE DOCTOR



A PALMER'S MAGNETIC INHALER will make you happy by curing that cold, also headache, sore throat, etc. Thousands have been sold. All guaranteed. A moment's use will convince you that it is all we claim for it. If you are not satisfied with it we will refund your money cheerfully. Price, 50 cents, postpaid; stamps taken. Order at once, for now is the time you will need it. Good, live, agents wanted. Write for circulars and terms.

Address  
Baptist and Reflector,  
Oct-24-13t Nashville, Tenn.

## T. J. TURNER.

... DEALER IN ...  
Fine fruits and the best candies, soda water, ice cream, cigars and tobacco. In fact, everything up-to-date in my line of business.

Cheapest Bananas in the City.  
W. Capitol St. - Jackson, Miss.  
At Corner by Union Depot.



## Personal.

Bro. M. D. Moody, of Crystal Springs, was in the city a few days ago, and gave this office a few moments of his time and some cash.

Bro. J. H. McGee, of Geesville, Miss., while in our city on business, was one of the large number who have honored the rooms of THE BAPTIST this week. Bro. Mc. is always paid in advance on THE BAPTIST. He has been its warm supporter from its start.

We note with peculiar sadness the death of our esteemed friend and brother, Dr. T. W. Wright, of Pickens, which occurred in Washington, D. C., on the 20th of December. Many were the happy hours spent with him and his accomplished family during our pastorate of twelve years at Pickens. He was a good man and an efficient deacon. He could not be betrayed into speaking evil of any person. It was something good or nothing.

Judge Geo. Anderson called Monday and left money for THE BAPTIST. He will keep on doing that way.

The new battleship Missouri, which was recently launched at Newport, is said to be a very fine vessel, and quite an addition to our fleets.

Rev. I. P. Trotter, the new pastor at Hattiesburg, has reached his field. He has done a good work in former fields and we may expect a continuation of his old way of doing.

The editor and family acknowledge the receipt of an invitation to the marriage of Miss Lillian Etta Roach, of Carrollton, to Mr. R. F. Herring, of this city, on Jan. 14th, 1902. The parents of the bride have been our lifelong friends, and are among the noblest of the Lord's children.

The Brookhaven church has completed a nice pastor's home, and Pastor Purser, through whose influence the house was largely built, has moved into it, and is now cozily tucked in for the winter. There are few pastors so universally loved and honored as this Brookhaven bishop.

Judge J. A. P. Campbell called in a few days since and settled his subscription to THE BAPTIST. He is 71 years old, and in fine health and great mental vigor, and withal in buoyant spirits. He and Dr. J. L. M. Curry are the only surviving members of the Confederate Congress which framed and adopted the Constitution of the Confederate States. Dr. C. is seven years the Judge's senior, being 78 years of age.

## AN OHIOAN'S GOOD LUCK.

Invents a device that Guarantees Perfect Health, Strength and Beauty to every User and cures without drugs the most obstinate diseases by Nature's Method of steaming the poisons out of the Blood.

Enormous Sales of Vapor Bath Cabinets—Getting rich are hundreds of men and women selling them. A Special Money-Making Offer to Our Readers.

It has remained for a prominent business man of Cincinnati to discover that in the application of Hot Air to the skin and its resultant perspiration lies the secret of good health, vigor, freedom from disease and beauty. He proved beyond the question of a doubt that the Romans and Greeks had

NO PHYSICIANS FOR 500 YEARS

but Hot Air and Vapor Baths, and that they owed their splendid health, fine physique, strength and beauty to vaporized air or "sweat baths," and so he set to work to invent a method by which the American people could secure all the marvelous benefits of these baths without expensive apparatus, bath rooms and at smallest expense.

The now famous Quaker Bath Cabinet was the result of his efforts.



AN ENORMOUS BUSINESS.

Invented and patented six years ago—the demand has been so great that over 300,000 Cabinets, were sold during the past year, and hundreds of men and women are growing rich selling them, as the makers offer splendid inducements to hustlers.

It is an air-tight inclosure, a rubber-walled room in which one comfortably rests on a chair, and with only the head outside, enjoys at home, for 3 cents each, all the marvelous, cleansing, curative and invigorating effects of the famous Turkish, Russian, Hot Air, Hot Vapor Baths, medicated or perfumed if desired, with no possibility of taking cold afterwards, or in any way weakening the system.

Clouds of Hot Air or Vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the blood and system all the impure acids, salts and effete matter which if retained, cause sickness, debility, and affliction.

ASTONISHING IS THE IMMEDIATE

improvement in your health, feelings and complexion. There is not a single person living who should not possess one of these Cabinets.

FAMOUS PHYSICIANS BELIEVE IN IT.

Hundreds of well-known physicians have given up their practice to sell these Cabinets, and today over 27,000 physicians use and recommend them, and every well equipped hospital and sanitarium in the World use these Cabinets with the most wonderful and beneficial effects—curing even the worst chronic cases. It beats a trip to Hot Springs.

Thousands of remarkable letters have been written the makers from users, some referring to

RHEUMATISM, LA GRIPPE AND KIDNEY TROUBLES

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50. worth of drugs. It cured my brother of sleeplessness, of which he had long suffered, and his wife of lagrippe in one night." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles,

when your Cabinet came. Two weeks use cured me; have never had a twinge since." Rev. Geo. H. Hudson, of Michigan, says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; I commenced growing better at once; am now well; nervousness gone; lungs strong; am a new man." Mr. Simon Tompkins, a retired capitalist, of Columbus, O., says: "I am satisfied it saved my life. Was taken down with a hard cold which developed into a dangerous case of pneumonia. The first Bath relieved me and I quickly recovered. It is far superior to drugs for curing lagrippe, colds, inflammation and rheumatism." Hon. A. B. Strickland, of Blodgett, writes: that the Cabinet did him more good than two years' doctoring, cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long suffered.

HUNDREDS OF MINISTERS

write, praising this Cabinet. Rev. Baker Smith, D. D., Fairmount, N. J., says: "Your Cabinet rids the body of aches and pains, and as 'Cleanliness is next to Godliness' it merits high recommendation." Rev. J. C. Richardson, Roxbury, Mass., was greatly benefited by its use, and recommends it highly, as also does Hon. V. C. Hay, who writes: "Physicians gave me up to die, was persuaded by friends to try this Cabinet; and it cured me. Cannot praise it enough." U. S. Senator, Hon. Chauncey M. Depew, Congressman John J. Lentz, John T. Brown, Editor "Christian Guide," Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

Physicians are unanimous in claiming that colds, lagrippe, fevers, kidney troubles, Bright's disease, cancer, in fact, such

MARVELOUS ELIMINATIVE POWER

has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book issued by the makers.

TO CURE BLOOD AND SKIN DISEASES

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet, and steam out these poisons, and assist Nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

ANOTHER IMPORTANT FEATURE

is the astonishing benefit in diseases of women and children. It removes the inflammation and congestion which causes much of the pain to which women are slaves. Heat is the greatest known relief and cure for these ailments, if rightly applied. Dr. Williams, one of New York's most celebrated physicians, says: "The best remedy for the prevention and cure of all troubles peculiar to the female sex is Hot Air Baths. Your Cabinet is truly a God-send to women." Thousands of children's lives have been saved, as it is invaluable for breaking up colds, fevers, croup, congestion, etc.

With the Cabinet if desired, is a

HEAD AND COMPLEXION STEAMER,

in which the face, head and neck are given the same vapor treatment as the body, producing a bright, pure, brilliant complexion, removing pimples, blackheads, skin eruptions, cures catarrh, asthma and bronchitis.

O. C. Smith, Mt. Healthy, Ohio, says: "Since using this Cabinet my catarrh, asthma and hay fever, with which I have been afflicted since childhood, has not returned. Worth \$1,000 to me. Have sold hundreds of these Cabinets. Everyone was delighted. My wife finds it excellent for her ills and our children."

WHATEVER WILL HASTEN PROFOUND PERSPIRATION

everyone knows is beneficial, but other methods of resorting to stimulants and poisonous drugs are dangerous to health. Nature's own method is provided by the convenient, safe and marvelous power of this Quaker Cabinet.

We find it to be a genuine Cabinet, with a real door, opening wide. When closed it is airtight; handsomely made of best durable goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bath-room within itself. Has the latest improvements.

A splendid stove for heating is furnished with each Cabinet, also medicine and vaporizing pan, valuable recipes and formulas for medicated baths and ailments, plain directions and a 100-page "Guide Book to Health and Beauty." Cabinet folds flat in 1 inch space when not in use. Easily carried. Weighs 10 lbs.

After investigation we can say this Quaker Cabinet, made by the Cincinnati firm, is the only practical article of its kind. Will last for years. Seems to satisfy and delight every user, and the

MAKERS GUARANTEE RESULTS.

They assert positively, and their statements are backed by thousands of letters from persons of influence, that this Cabinet will cure nervous troubles, debility, purify the blood, beautify the skin, and cure rheumatism (they offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of women's ailments, lagrippe, sleeplessness, neuralgia, malaria; headaches, gout, sciatica, eczema, scrofula, piles, dropsy, blood and skin diseases, liver and kidney troubles. Reduces obesity.

IT WILL CURE A HARD COLD

with one bath, and for breaking up symptoms of lagrippe, fevers, pneumonia, congestion, etc., it is invaluable—really a household necessity. Gives the most

CLEANSING AND REFRESHING BATH KNOWN and even those enjoying the best of health should use it at least once or twice a week, for its great value lies in its marvelous power to draw out of the system impurities that cause disease, and it is truly proving a God-send to humanity.

HOW TO GET ONE.

All our readers who want to enjoy perfect health, prevent disease or are afflicted, should have one of these remarkable Cabinets. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write the only makers, The World Mfg. Co., 284 World Building, Cincinnati, Ohio, and ask them to send you their valuable illustrated booklet, describing this invention and these remarkable baths. The price of these Cabinets has always been \$5.00, but the makers offer to our readers for 60 days this Cabinet for \$3.50 complete, or their \$10.00 finest and best double-walled Cabinet for \$6.10. Face and Head Steaming Attach, if desired, 65 cents extra, and it is indeed difficult to imagine where that amount of money could be invested in anything else that would bring so much good health, strength and vigor.

DON'T FAIL TO WRITE TODAY

for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after thirty days' use if not just as represented. We know them to do as they agree. They are reliable and responsible; capital \$100,000.00.

The Cabinet is just as represented, and will be promptly shipped upon receipt of Money Order, Bank Draft, Certified Check or Registered Letter.

Don't fail to write at once for booklet, whether you intend to buy or not, for you will receive great benefit by doing so.

\$150.00 A MONTH AND EXPENSES.

This Cabinet is proving a wonderful seller, 20,000 were sold last month by agents, and the firm offers special inducements to both men and women upon request, and to our knowledge many are making from \$100 to \$150 per month and expenses. Don't fail to write them.